

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, JULY 29, 1920

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An effort is being made by one of our best churches to bring back Rev. J. D. Franks to Mississippi. Good success to you. The Lord has richly blessed him in his work.

One denomination of Christians in Japan has been trying out the method of evangelizing by advertising. Christian truth is put into the advertisement and evangelists visit those who respond to it. Over one hundred have been received into the churches as a result of this work.

The Baptist Courier of last week was a Forward Movement Number and reflected great credit on the management. South Carolina Baptists are moving ahead at a good pace and Editor Cody is helping in the moving. Furman University recently received \$175,000 from the General Education Board.

Letters from Drs. Gambrell and Mullins, who are on a world tour of visiting Baptist workers will be published in the Baptist papers over the South. A book containing their experiences and speeches will be published on their return from which they derive no financial benefit.

Now that the women have the vote in many states and are likely to have it in all in a short time, Mrs. Belmont, a leading suffragist is advising them not to vote but to "husband" their votes, which means, we suppose, putting them in cold storage till their value rises and they can use them to better advantage. Her idea is that man government has failed and for women to vote under present conditions is to perpetuate a system of failures.

It may be of interest to our people to know that when the Northern Baptists bought the Standard of Chicago with a subscription list about the same as the Baptist Record, they paid for it about three and a half times what Mississippi Baptists paid for the Record. We have not heard of any such bargain as the Baptists of Mississippi made, and we have seen the figures on several papers which have been bought by the denomination.

The associational season will be upon us now in a month. Let all those who are expected to attend make suitable preparation. Let the clerks of the associations get the letter forms from Dr. Lawrence in Jackson. Then let these letters be sent promptly to the church clerks. The church treasurer, the pastor, the Sunday school superintendent, the church clerk, and the president of the W. M. S. should cooperate in getting all the facts into the letter. In churches which have preaching once a month it will be necessary to begin early as the meetings are far between. Every church ought to make the best showing this year we have ever had, and the churches ought to take special pride in the preparation of their letters. Every church ought to be well represented at the Association and the messengers should go prepared to stay two days. Now that we have good roads in so many places and automobiles are numerous, these ought to be used to increase the attendance at the Association. People living twenty miles away can leave home after breakfast and get back home at night. There ought to be dinner at the church or somewhere close by so that no time need be wasted going and coming.

Is this an Irish bull? "More than half of the population of the country is now in the cities."

Major Jno. T. Axton has been appointed by the Secretary of War as Chief of Chaplains with the rank of Colonel. He is a Congregational minister, born in Salt Lake. He has a son who is also army chaplain.

The pastor at Canton, Bro. J. C. Robinson, refused a very flattering offer to become pastor at Water Valley. The offer being over \$3,000, with a good home and among a lot of good people.

The Review and Expositor published by the Faculty of the Louisville Seminary got out a "Baptists in the New Era" edition July first. Most of the articles are along this line and will well repay reading.

Oxford University is to have a chair of American history. Twenty thousand pounds have been given as an endowment. The man elected as the professor must be an American. He must hold the chair for at least ten years and may be elected for another period of the same length.

Mr. Julius Rosenwald, a Jew and head of the firm of Sears Roebuck & Co., of Chicago now offers to give \$25,000 for the erection of a Y. M. C. A. building for the use of negroes in any and every community in the United States which will give \$125,000 to the same and successfully operate it.

Captain Guy Jack of Scooba, is planning to begin the publication of a weekly or monthly paper which will follow up the work he began in the publication of his little book "Jack's Iconoclast." In that book he attracted more attention than any man in his part of the state and waked the natives of Kemper county. He declares it his desire to do all the good he can by publishing the truth and taking the consequences; that he has seen so much of corruption in official and private life, so much of oppression of the poor, both white and black, that he cannot remain silent. He believes with Paul that "Whatsoever makes manifest is light." We hope he will be able to accomplish all the good he has in his heart.

The work of the Association should begin promptly and move off smoothly. In these days people haven't got time to hang around the church waiting for somebody else to come. Begin on time. And make a point of being on time so as to get an even start. We have seen people get up early enough to be punctual, but they wasted time around home, until it was impossible to get to the Association on time. When you get to the church, go in and start the singing. Don't wait till time to begin to start hunting for the song books and the Bible and getting the organ in tune. Some folks wait till the frost bites them before they get the stove pipe out of the garret and pull the stove from under the house and begin to hunt chunks to make a fire. By the time they get warmed up it is time for dinner. Don't wait for somebody else to get things going. Put a move on the church by getting things in shape before hand. Wouldn't it be fine if every Association began on time by the clock and worked that way all the way through? Let's try it.

Dr. Jno. R. Sampey is acting president of the Seminary in the absence of Dr. Mullins and desires the names of young men who ought to go to the Seminary this autumn.

Pastor W. E. Farr will remain at Gloster. Some time ago he offered his resignation because it was thought necessary to take his wife out west. Now all are delighted at her improvement and he will remain.

From an Ohio Methodist paper we learn that Gov. Cox is "a boyhood member of the United Brethren Church and an attendant upon the Episcopal Church with his wife."

The churches at Pickens, West, Camden, and Central have called Rev. Bryan Simmons to be their pastor and he will be located at Pickens, as soon as a house can be secured. His heart turns back to the pastorate and he gives up the enlistment work.

The Advance Dispatch is the organ of colored Baptists in Mississippi and does what it can to cultivate friendly relationship between the two races. The managing editor is Rev. A. A. Cosey, their mission secretary, who showed his enterprise in getting out a special illustrated convention issue July 16th.

Kanamori, the Japanese evangelist, sometimes called the Billy Sunday of Japan, was at the Southern Baptist Convention in Washington and made an address. He is an outstanding world-figure and Baptist Record readers will be glad to read about him and his wonderful sermon in this issue.

One of the most important things in an Association is getting the right man for moderator, one who knows how to push business and keep things going from start to finish. He need not be an expert parliamentarian but he ought to have a sense of the value of time and know how to save it. If he has to ask somebody else what to do, that somebody else ought to be in the chair and doing it. The moderator must not get things balled up by letting the meeting drag while he engages in undertone conversation with a few brethren in consultation around him and other people are left to yawn and look out the window, or go to sleep or get up and go out of doors. The whole interest of an association can be killed by bungling at the beginning. People get their impression of what an association is and what is going to be done by what they see in the first hour or two. If they lose interest, or if you fail to awaken their interest in the beginning it will be hard to get it afterward. We have seen people get up and go out in the first session because everything was dull and there was nothing doing, and it was hard ever to convince them afterward that there was anything to it. Things must move from the start and they must be kept moving. To do this you must know what to do first and then every step that ought to be taken and know it before you get to it. After the devotional exercises be ready for the sermon or the letters or the election. If the letters just have to be called for and read, let them all be brought forward at once and not call them separately with an intermission between each call that makes a man feel like he could have been at home and done a days plowing.

THE FINGER PRINTS OF GOD

(By T. T. Bang)

Like most people who are able to read at all I had read for years press agents' descriptions of "Western North Carolina in the Land of the Sky." Each summer as I trod sun-beaten pavements my eyes have feasted on the Southern Railway's billboard pictures of many mountains in pleasing panorama. But these things I had taken with a grain of salt as products of the minds and hands of those whose enthusiasm was born of the duties of their jobs. Now, I wish to remark and my language is plain, that these gentlemen have been conservative and have not told half of the truth about this county where, as Josh. Hixson said, "the mountain breezes and fried chicken bear healing on their wings."

I have known the dread monotony of the treeless Texas plains, and the sting of her sand-laden storms. I have felt the quietness and rest of leafy Louisiana forests and warmth of the sun of her many birded marshes; I have floated on the bosom of the mighty Mississippi in flood-time and have bathed in the waters of the Gulf off Biloxi in summer. I know the shaft stabbed mountains of Alabama and the smoky flame of her fiery furnaces. I have rejoiced in the fruit-filled valleys and the terraced hills of Georgia and have heard her singing Chattahoochee. I have lived among the magnolias and palmettoes of South Carolina and have been thankful for the endless cheer of their constant green. I have seen limestone and blue grass in Kentucky and have eaten watermelons and Ozark apples in Arkansas. I was born in Tennessee. But in all of the lovable South I have never seen prospects as pleasing as in Western North Carolina, in the "Land of the Sky."

In January of this year it was my good fortune to be able to come to Western North Carolina for a long stay. I have seen the mountains glistening in a mantle of snow and I have watched the gradual advance of Spring's battalions as, leaving the valleys they climbed to the height and planted their colors all the way from base to crown. So my enthusiasm for this region's beauty is not that of one who rejoices only in a "first fine careless rapture." The mountains and I are friends with the close association of months.

Gazing on the loveliness of this country I have wondered if God did not ages ago design that this should be His garden of delight. Perhaps He, to whom a thousand years are but a day, foresaw and planned its fairness ages ago. For this mayhap, He flooded the seas with silt and compressed it with the weight of waters and heat of eternal fires. He caused this solid mass to be thrust from the waves and to be cooled by the breezes of eternity so that the crust crooked and furrowed, and mountains and valleys were formed. Then perhaps these mountains were as tall and jagged as the Rockies, but mere heights and crags were not the plan; beauty was the chief end, so He caused great fields of ice to move slowly from the North and made these glaciers cut off the serrated tops and smooth the mountain sides as with a gigantic plane. But the polished knobs were bare, so He caused the glaciers to melt and to deposit their accumulated debris. This with the disintegration of the fused rocks and the decay of early plants and animals covered the bareness with a blanket of soil. Then he clothed the mountains in rarest verdure: hemlock, spruce, pine and oak; rhododendron, mountain laurel, galax and trailing arbutus, wild orchids and wild roses of hues unknown elsewhere. He peopled the forests with animals wild and tame and invited the birds to nest in the tree tops and make melody everywhere. Perhaps nowhere else are found so many kinds of singing birds.

In the valleys and on the mountain sides He wove a network of sparkling streams, crystal clear.

But best of all He bathed mountain and hill and ravine in an ocean of tonic atmosphere, health-giving and strength-renewing.

By all these tokens He invited the tired sons

of men to come and enjoy his garden of delight and many came. Full many a weary soul has brought a worn-out body here and from languid eyes looked out on peace. Many a one from the turmoil of a busier life has here found the rest which is the medicine many need.

And many, I hope, have found here what I have found, renewed evidence of a Supreme Being—the finger prints of God.

CHRIST'S PROMISE AND HIS CHURCHES
(By A. D. Muse)

God's promises rest under His church. Perpetuity of the institution is as clearly taught in His word as the institution itself is outlined.

"Upon this rock I build my church, and the gates of Hell (invisible) shall not prevail against it." Matt. 16:18.

"Now to the law and the testimony if any man speak not according to this word it is because there is no light in him." Isa. 8:20.

1. The scriptural outline of the institution its fundamental doctrines, its form of government, its position in God's plan, its use and purpose and practice and form of the ordinances are laid out in no uncertain terms in the word.

"There came a man sent from God whose name was John. The same came for a witness of the light that all might believe through him." John 1:6-7.

"In those days came John the Baptist preaching in the wilderness of Judea, saying repent for the kingdom of heaven is at hand." Matt. 3:1-2.

"Then went out unto Him Jerusalem, and all Judea, and all the region round about Jordan, and they were baptised by him in the river . . . then came Jesus from Galilee to the Jordan unto John to be baptised by him . . . and Jesus when He was baptised went straight way out of the water. Matt. 3:5-7.

There was no mistake of the manner of the Baptism of Jesus. It was clearly understood by the apostles, some of them saw it done. They baptised for Jesus while John was baptizing on the other side of Jordan later on in the life of Christ. Certainly there was no mistaken idea by them when after Christ had gone they were baptizing also throughout the history of the church as recorded by the Acts. The record reads very clearly "And as they went on their way they came to a certain water and the eunuch said here is water, what does hinder me to be baptized, and Philip said 'If thou believest with all thine heart thou mayest.' and he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him." Acts 8:36-39.

A clear statement this is of the mode of baptism, and of the subject of baptism. An adult believer in Jesus Christ is immersed.

Now note this: For it is of material value in this discussion. Note also other ear marks of the New Testament church as outlined in the Word.

1. There is a complete separation of church and state. This is taught by the eternal silence of the Book on the subject. It was unknown to the mind of the Apostles and was certainly alien to the purpose of God. It is taught neither by precept nor example of an alliance of church and state throughout the Word. There is never any reference to it. There is no statement from which an inference may be drawn.

2. Note again the form of government. Every New Testament church; the one at Jerusalem, Rome, Corinth, Philippi and the seven in Asia are all mentioned in a separate sense. They are certainly free and independent self-governing bodies. This is taught clearly just like the form of baptism by example.

The church at Jerusalem first by vote selects one to take the place of Judas as an Apostle. And then by vote selects seven men to act as deacons.

By vote also Paul and Barnabas are sent out

as missionaries.

The term bishop in the New Testament is always just a preacher or pastor. We find him in no sense a man of authority.

Note also there was no selection of committees by all of the churches. (Presbyteries) to whom were delegated the powers and authority of the churches. Note also there was in no sense a delegation of power to any man or set of men.

But abuses soon crept in, the mystery of iniquity began to work, the leaven began its process of corruption and fermentation. Doctrines were perverted, perversion of doctrine called forth the Jerusalem council and brought Paul and Peter to dispute. It called forth a great statement of facts and an array of logic in defense of the gospel of grace by Paul in Galatians. Obedience to the law mingled with faith as the ground of the sinners justification had been taught. Thus perverting the blessed doctrine of salvation by grace alone. This Paul refutes by the justification by faith in the Abrahamic Covenant made four hundred and thirty years before the law was ever given. Also it had been taught that the believers were made perfect by the law. Thus Paul sets forth the Holy Spirit as the sanctifier.

Observance of days, gnostic philosophy, and mystical speculations called forth the splendid declaration as to the clear unmistakable superiority of Christ and His work of reconciliation, and putting away the rudiments of the world, and making of no effect the ordinances in the Book of Colossians.

But the Spirit closes the records of inspiration with an account of only a few of the perverting errors of the mystery of iniquity; the effects of the leaven.

But he sees fit, and I am glad that he does to put the Book of Jude right near the close of the scriptural canon. For Jude points out in rapid fire order many of the effects of the working of the mystery of iniquity.

In the silence of the Holy Spirit we must gather all of the information concerning the work of the mystery of iniquity from secular history. And fortunate it is for our present purpose that this history was written by the enemies of the Cross, the perverters of the truth.

But across the ages of erroneous teaching and perverting doctrines there has come on ray of ever-lasting hope to the churches of Jesus Christ. The Bible holds a promise of surety to the churches through the ages on to the end of the way.

Jesus said, "The gates of Hell shall not prevail against it" that is the church. The last few moments of His time on earth with an uplifted hand conscious of his immediate ascension and the subsequent unprecedented trial, tribulation, persecution, final martyrdom of these eleven disciples; after telling them what to do, and how to do it, He said I am with you always, even unto the end. In the wee moments of the night of His arrest and trial, He says, "I will not leave you comfortless or orphaned," and then He says "And I will pray the Father, and he will send you another comforter that he may abide with you forever."

Jude closes with "But, beloved, remember the words which were spoken before by the apostles our Lord Jesus Christ. How that they told you there should be mockers in the last time who should walk after their own ungodly lust. These be they who separate themselves, sensual having not the spirit." Jude here refers to the prophecies of the Apostle Paul in Second Thes. 2:3, "Let no man deceive you by no means, for that shall not come except there come a falling away first, and that man of sin be revealed, the son of Perdition. But under this dark picture of Jude rest the eternal promises of God. Listen to it. "Now unto him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Savior, be glory and majesty and dominion and power both now and forever."

The immutable promises of an infinite God

are back of His church. She has continued the onward course; through the ages she has marched with an intrepid step along an unbroken journey of two thousand years; along the crimsoned trail of the martyr's path; through the arenas of the amphi-theatres of Rome, fed to her ferocious beasts; amid the satanic shout of the cohorts of hell, through the flaming stakes, through the rock cliffs of the mountains; often in the dense wilderness of obscurity; some times trailing in the burning sands of the deserts, under the scorching tropical sun; some times staked along the beach awaiting the incoming tide to waft their souls amid the death struggles of the drowning strangle to Canaan's shore. Some times driven by the on sweeping hordes of the martial armies of the enemies of the Cross. Some times left to starve and rot in the dark damp dungeons of the prison cells. But she has been here nearly two thousand years, and will be when Jesus Christ, Her groom comes moving beyond the sun, moon and stars, stepping with intrepid tread from cloud to cloud, till He sets foot on the Holy Hill of Zion, and with an enraptured glorified church as His bride; the King of Glory moves through the uplifted gates, and takes His seat on David's Throne, and reigns with His church a thousand years in consummation of the Davidic Covenant.

Holmesville, Miss.

PAUL KANAMORI AND HIS SERMON

(By Rev. S. H. Wainwright, D. D., Tokyo, Japan.)

General Secretary, Christian Literature Society of Japan.)

The most notable feature of Protestant Christianity in Japan in the last three or four years has been the meetings conducted by Rev. Paul Kanamori, the Japanese Christian evangelist. The significance of his work lies deeper than the gratifying circumstances of his evangelistic tours and the success of his meetings. The man and his message have upset calculations with reference to the effect the Christian religion is to have upon the Japanese mind, and the mode by which the Gospel of Christ can best be presented to the people of that country. His ministry is not only a potent factor, but it is a case in point as well. It not only exhibits actual results, but manifests a quality which may characterize Christianity as a whole in the future of Japan. Mr. Kanamori's preaching is a demonstration of the effectiveness of the evangelistic message presented under new and strange conditions, though to human hearts the essential needs are the same in every country and in every age.

Mr. Kanamori has had an interesting and unique history. His conversion to Christ took place in the pioneer days of Protestant Christian missions in Japan, under circumstances very different from those which now attend the conversion of souls coming in under his ministry. In 1876 at Kumamoto, on the island of Kyushu, a company of about forty Japanese young men who had been studying the Bible under Captain Janes, a retired American army officer, went to the top of a hill in the suburbs on the last Sunday in January. After a solemn conference together, they pledged themselves to follow Christ, and made a vow that their aim would be "to enlighten the darkness of the Empire by preaching the Gospel even at the sacrifice of their lives." At that time it was not safe to espouse the cause of Christ in Japan. Young Kanamori was one of the group and was called upon to offer the prayer of consecration. Later this group became known as the "Kumamoto Band," and out of this Band came the men, Miyagawa, Ebina, Kanamori, and later Kozaki, who will rank as fathers in the history of the Congregationalist Church in Japan. The "Kumamoto Band" had a parallel in the groups of young men who became Christians at Sapporo, at Yokohama and later at Oita. These were clusters of serious-minded young Samurai, who in the early days formed ties of comradeship in avowing faith in Christ, with very far-reaching consequences in the times that

came afterward.

After graduating from the Doshisha, Mr. Kanamori began pastoral work at Okayama as a pioneer Christian worker. He taught in the Doshisha Theological school from 1886 to 1890, during which time he served with Dr. Neesima as acting president. Then he became pastor of the Bancho church in Tokyo in 1890, but withdrew from the ministry in 1891. With the incoming of Western ideas an intimate relation was established between Japan and the West. The period when Christianity met with favor in Japan was a time coincident with the rise of science and the application of Biblical criticism, and the spread of evolutionary ideas in Christian countries. The crisis in the West affected the new church in Japan in a most critical manner. Mr. Kanamori ascribes his loss of faith to the new destructive criticism, particularly to the influence of Pfleiderer's "Philosophy of Religion," the second part of which he translated into Japanese under the title "Liberal Theology."

From 1891 to 1913, Mr. Kanamori was not connected with the church and went over the country lecturing for the government on economic saving. In 1912 the death of his wife turned his mind once more toward Christ. Through deep penitence and self-surrender he found his way once more into the light, and, in 1914 he began a public ministry which is now so fruitful. He at first identified himself with the Salvation Army, thinking that this organization would afford him a field for the kind of preaching he chose to do. After one year (in 1915) he undertook independent evangelistic work, and since 1917 has held his membership with the Congregational ministers. When he came to the United States in 1915 for a four months' campaign and conducted meetings in sixty-four Japanese churches on the Pacific coast, two thousand and four hundred souls decided for Christ. In 1919, in a three months' campaign in Hawaii, two thousand and forty decisions were made. During the past three years and six months, he has visited in Japan and elsewhere three hundred and five places, has held eight hundred and twelve meetings with the cooperation of forty different missions and five hundred and three congregations of different denominations. The total attendance has been 313,400 and there have been recorded 48,338 decisions for Christ.

Paul Kanamori returned to his old faith but with a new experience. As a true successor of Moody and Finney, he has shown the power there is in the preaching of the Cross, as no other Japanese has done. Some time ago when conversing about these things with Mr. Kanamori, I expressed a desire to know how it was that he had been led to view the Christian religion from so distinctly an evangelical standpoint. Without a moment's hesitation he replied, "I was a sinner and Christ saved me from my sins." Formerly he had been saved from Confucianism and brought into a higher life, but now he had been rescued by the power of Christ from a life of sin. He had not only gone from Christian faith to doubt, but he had sunk from doubt into sin. The evangelistic note with him was an echo of personal experience and this explains why his preaching rings so true to the Atonement of Christ. His experience has exhibited that wonderful fruitfulness so characteristic of true conversion in the history of the church. Actuated by a truly spiritual enthusiasm, he is going through the provinces of his own country and presenting to the Japanese the Gospel of salvation as the offer of something to be accepted but which the human heart is unworthy to receive. He makes havoc of man's self-righteousness which has been the cornerstone of a Confucian training. The "decisions for Christ" under his preaching are not a new element in evangelism in Japan, but some of the methods of his evangelistic campaigns are new, and there is a new emphasis on the sense of personal unworthiness, on the feel-

ing of man's moral bankruptcy and the felt need of a Saviour from sin.

A THREE HOUR SERMON

Mr. Kanamori preaches one celebrated sermon in each place he visits and his ambition is to reach through his sermon at least a million souls in Japan. His sermon is three hours long and is divided into three main topics, namely, God, Sin and Salvation. His plan is to visit a city or village, preach this message to different audiences for three or four nights and then to move on to another point and there preach the same message. He has already preached that sermon to over 300,000 people, 800 times, in over 300 cities and towns. There have been more than 48,000 conversions or decisions for Christ as a result of this preaching. Has any other method in a non-Christian land produced such remarkable results? Mr. Kanamori hopes also to reach ten million in Japan by the printed message of the Gospel. This will be distributed in ten sen (five cent) New Testaments.

In his three hour sermon, Mr. Kanamori assumes that comparatively few Japanese have a knowledge of the characteristics of Christianity, though a greater proportion are familiar with the term Christianity. He declares that one cannot believe a religion without understanding it, in which truth lies the explanation of the small number of Christians in Japan. The Japanese, generally speaking, are without a knowledge of the Christian religion.

Another remark in the opening of the sermon we quote literally, for it shows the soundness and reality of Mr. Kanamori's faith. "We believed in the Christian religion," he says, "just a step earlier than you, and knew it to be a good religion; not only good, but a religion that we must believe in by all means. Since we have known its worth, we cannot help proclaiming the Christian religion to our beloved countrymen. We feel under an obligation to transmit this religion to others." These sentences reveal not only the secret of Mr. Kanamori's unwearied efforts, but they bear testimony to that inner impulse through which Christianity alone among all the religions of the earth has inspired what may be called apostolic labors in behalf of others.

Mr. Kanamori explains that his aim in the sermon is to give the audience an outline of Christianity, just such a view as one would have of Tokyo, say, looking down upon the city from an aeroplane. He omits the more detailed points, such as would be explained in the churches at a Sunday morning service. The Christian body of truth he illustrates by stating that it resembled the human body, the main parts of which were outstanding and essential.

He then holds up the Bible as the one Book of the Christian religion. Unlike the Confucian classics it is not difficult to read, but can be understood and enjoyed by anyone who knows the Japanese alphabet. The New Testament can be bought for ten sen (five cents) and the whole Bible for eighty-five sen. So anyone who can collect eighty-five sen and can read the kana is able to acquire the "Book of the Christian Religion." He remarks with truth, "I think there is no other religion so easy to study as the Christian religion." Some may be discouraged, if told that they must read the twelve hundred and twenty pages of the Bible, many words of which on every page need explanation. But the Christian religion, like some other things, has a heart or marrow.

Three truths he regards essential, and these are as ropes by which all the meshes of the net are drawn together. He presents these three truths with the hope that the hearers may grasp them firmly and may draw the Christian religion near to themselves. These three truths are God, Sin and Salvation.

GOD.—In the first division on the Christian view of God, Mr. Kanamori speaks of the deities of Japan with a knowledge not possessed by any other living man. He has travelled all over the country and seen wayside shrines and simple worship and superstitious practices in every part

(Continued on page six)

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EDITORIAL.

IT MADE ME MAD.

There came to the Baptist Record a few days ago a letter in which it was said that the school system of Mississippi was about the most inefficient in the United States. I turned red in the face and started to throw it in the waste basket, for I thought some high brow wind-bagger from down east had sent me something to make me feel bad and stir my choler. As I started to burn the journey to the refuge of all worthless waste, I caught sight of a few words and read on. I said that as a result of our poor education system, our children had no chance in competition with those from states like Massachusetts, Ohio and Michigan and so on. My choler and color kept rising. I said, Haven't been fed up on the talk of fourth of July and commencement orators and office seekers and college presidents that the broad browed young men from Mississippi were the finest specimens of manhood on earth and her daughters the fairest, etc. Haven't I got children of my own, and aren't they the smartest that can be found from the bounding billows of the Atlantic to the golden gates of California? Why should I be insulted in this fashion?

And then I looked more closely to see who was writing this impudent letter to be given publicity through the paper that has the largest circulation of any in Mississippi. To my surprise it was not from anywhere down east but originated right here in Mississippi and had the names of Mississippians on it and seems to have the authority and sanction of the State Teachers' Association behind it.

In the name of all our educational high-schools, it is so. Then from being mad, I began to be sad, I colored with shame. If our own educational representatives thus testify against us, it must be so. And if it is so, it is high time we were making it not so. If it takes two bond issues, and if we have to send all our school teachers back to school again; if we have to elect new trustees and superintendents; let's do something to get away from the bottom of the list. If we are at the foot of the class, let's spell up and get ahead. Will these same gentlemen and ladies who put their finger on the sore spot in our educational anatomy, now please tell us what to do to correct this situation which has made us mad and sad, for we want to get glad.

Rev. Andrew Murray, missionary in South Africa and writer of some of the best devotional books is now visiting in America and will spend three or four months. He is planning the opening of missions in new territory in Africa.

A QUESTION OF PUNCTUATION

There is no more important teaching for the Christian in the Bible than that concerning prayer. There is no more important teaching on this subject than that which Jesus gave us. His most elaborate teaching on this subject is found in the eleventh chapter of Luke where Jesus answer is given to the request of the disciples that he would teach them to pray. His answer is in three parts, first, the model prayer, vs. 2-4; second, the question about going to a friend at midnight, vs. 5-10; and third, the question about how a father would treat a child's petition for bread, vs. 11-13. It is only about the second of these that this article deals.

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RESPONSE TO HOLINESS

It may be that the shallow and misguided conception of holiness has offended some truly devout souls. It may be that the advocacy of it by some who have misunderstood its real meaning has made others who love the Lord and His word, in some measure shy of any mention of the subject. There are few subjects or truths in the Bible which have not at some time been the victims of misguided advocates. We sympathize with any soul who is shocked by the shouting of those who proclaim their own holiness.

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A FLAT TIRE

If you have had that experience you will not easily forget it. It is bad enough when it halts you for repairs and you must needs get out search for your tools, jack up your car and begin the dirty and disagreeable work of taking off the casing, patching your tube and putting it on again. A delay and work and greasing of this kind is bad enough. But it might be worse, and sometimes is. It has happened to us on this wise. It was at night; we were fifteen miles from home; it was dark of course, and a tired wife the only other passenger.

Neither of us knew much about a car and less about the work of repairing it. But we could keep it in the road and keep going as long as everything was going good. But, a loud noise, a sudden and regular succession of "bump, bump" and we knew we were in for a bad time. All efforts at repairing failed; no help was nigh; no phone, no garage and everybody for miles around, if there were any, was asleep. There was nothing to do but to go on, or try it out. We began, but the progress was so slow, the way long, the night dark, and the grinding of the wheel on the gravel got on our nerves. To go slow was the only way it was possible to go and we nerved ourselves to it and went on. Fortunately it was a front wheel for it could even then have been worse. It's been a good while ago but the memory of it is painful yet.

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In a conversation Sunday with Col. Cecil, U. S. Army, now in charge of the recruiting service in Jackson, we were glad to see his interest in Baptist affairs in general and his concern for the welfare of our young men in particular. But he was pained at the amount of illiteracy among the young men applying for admission into the army. He expressed the wish that in some way our people could get the ear of Mr. Jno. D. Rockefeller and the General Education Board, with an appeal to assist in relieving this appalling condition. It is probably true that our own leaders in education do not know the actual condition in our state. Please do not publish it out of Mississippi when we raise the question whether one half of the men and women in the state can write an ordinary page of letter paper and express themselves in correct English. We mean white people. We are not going to make any revelation of things that come to this office in the way of business correspondence and otherwise. But we are blessed with an unusually good average. Our teachers of English ought never to allow a boy to pass from the Freshman class until he can spell correctly and write a correct sentence. The sort of spelling reform we need is not some new way to spell, we have a sufficient variety in that line. Deliver us from your phonetic spelling. The reform that is needed is that our boys and girls shall know how to spell.

The Religious Herald suggests the division of the Southern Baptist Convention into three provinces; the first to include the states from Maryland to South Carolina and Georgia; the second to include Florida, Alabama, Mississippi, Louisiana, Tennessee and Kentucky; the third to include the rest. But the work of the Southern Baptist Convention, it is suggested would be carried on by a smaller representative body selected by these three conventions. Our judgment is that the three conventions would wish directly to manage their own business.

All the privately owned Baptist papers of the South, with one possible exception have increased the subscription price from \$2.00 to \$2.50. It is true in Virginia, North Carolina, South Carolina and Tennessee. But we are making an effort to all our people at \$1.50 where they are sent in in clubs of five or more. Tell me about it.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

TIMES OF REFRESHING

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The times of refreshing have come and many are repenting and being converted in every section of our beloved state and Southland. Let us be constant in prayer and faithful in effort during the next eight weeks. There is much to be done.

AUGUST THE REVIVAL MONTH

About one hundred and eighty meetings are published this week to begin first Sunday in August. Over six hundred meetings have already been scheduled for August. Such an opportunity should thrill us beyond measure.

DENOMINATIONAL DAY

Don't fail to put on Denominational Day in every meeting. This should be done by the preacher who assists in the meeting, in co-operation with the pastor and church forces. Remember the five things to be done: (1) Enlargement of pastor's salary; (2) a club of five or more for the Baptist Record on the club rate of \$1.50 per year, either new subscribers or renewals; (3) enrolling students for the County Sunday School Normal; (4) organizing Sunday School's, Woman's Missionary Societies, Baptist Young People's Unions; (5) stressing the 75 Million Campaign and putting it on where the church has not done so.

OUR WEEKLY PRAYER LIST

MEETING BEGINNING FIRST SUNDAY IN AUGUST

Let Us Pray for These

Pine Bluff, Copiah County; R. G. Joiner, pastor; pastor doing preaching.

County Line, Copiah County; R. W. Bryant, pastor; J. R. Nutt assisting.

Zion Hill, Copiah County; T. J. Moore, pastor; A. F. Youngberg assisting.

Spring Hill, Copiah County; G. E. Darling, pastor; pastor doing preaching.

Sardis, Copiah County; J. G. Gilmore, pastor; T. J. Moore assisting.

Pearl Valley, Copiah County; L. H. Harper, pastor; R. F. Bass assisting.

Rockport, Copiah County; J. E. Sullivan, pastor; W. B. Haynie assisting.

Bethel, Copiah County; D. H. Waters, pastor; F. M. Purser assisting.

Gatesville, Copiah County; S. S. Perry, pastor; W. Y. Quisenberry assisting.

New Salem, Hinds County; J. R. Hitt, pastor; B. Simmons assisting.

Pleasant Ridge, Holmes County; A. H. Miller, pastor; O. P. Bentley assisting.

Mt. Vernon, Holmes County; L. B. Golden, pastor; pastor doing preaching.

Lula, Madison County; J. M. Metts, pastor; pastor doing preaching.

Fannin, Rankin County; J. S. Riser, pastor; pastor doing preaching.

Leesburg, Rankin County; W. C. Stuart, pastor; W. R. Haynie assisting.

Mispa, Rankin County; H. W. Bradshaw, pastor; R. N. Warren assisting.

Clear Branch, Rankin County; S. T. Courtney, pastor; pastor doing preaching.

Briar Hill, Rankin County; Rev. W. A. Hewitt, pastor; pastor doing preaching.

County Line, Rankin County; R. O. Bankston, pastor; T. C. Bankston assisting.

Straight Bayou, Sharkey County; L. T. Grantham, pastor; J. B. Polk assisting.

Strong River, Simpson County; N. J. Lee, pastor; B. E. Massey assisting.

Shivers, Simpson County; B. E. Phillips, pastor; J. A. Lee assisting.

Mt. Zion, Simpson County; W. C. Black, pastor; M. O. Patterson assisting.

New Hope Jr., Simpson County; L. Gardner, pastor; W. R. Beckett assisting.

Goshen, Simpson County; Webster Bishop, pastor; T. J. Waldrop assisting.

Goodwater, Smith County; T. C. Bankston, pastor; Rev. Sims assisting.

Rock Bluff, Smith County; D. J. Miley, pastor; W. S. Allen assisting.

Union, Smith County; N. L. Carlisle, pastor; L. D. Bassett assisting.

Oak Grove, Smith County; M. Walter, pastor; H. M. Bratos assisting.

Mt. Pleasant, Smith County; L. D. Bassett, pastor; pastor doing preaching.

Clear Creek, Smith County; W. L. Meadows, pastor; L. G. Bassett assisting.

Liverpool, Yazoo County; F. Z. Huffstetler, pastor; B. A. McCullough assisting.

Pocky Springs, Yazoo County; E. G. Evans, pastor; E. T. Mobberly assisting.

Concord, Yazoo County; A. E. Lucas, pastor.

Mt. Pisgah, Carroll County; L. F. Fowler, pastor; W. M. Bostick assisting.

McCarley, Carroll County; A. C. Mason, pastor; Madison

Flowers, assisting.

Grays Creek, DeSoto County; Rev. Gordon, pastor; pastor doing preaching.

Macedonia, DeSoto County.

Pleasant Grove, Grenada County; A. A. Stanley, pastor; pastor doing preaching.

Hill Side, Grenada County; L. J. Lott, pastor; pastor doing preaching.

Money, Leflore County; W. A. Green, pastor.

New Liberty, Montgomery County; J. W. Eldson, pastor; W. B. Abble, assisting.

Hays Creek, Montgomery County; W. M. Bostick, pastor.

Bethlehem, Montgomery County; J. F. Mitchell, pastor.

Cornersville, Marshall County; R. R. Rockett, pastor; pastor doing preaching.

Hebron, Panola County; H. L. Knight, pastor; R. O. Arbuckle assisting.

Liberty Hill, Panola County; H. L. Johnson, pastor; J. W. Lee assisting.

Crowder, Quitman County; L. F. Gregory, pastor; pastor doing preaching.

Darling, Quitman County; R. M. Boone, pastor; pastor doing preaching.

Mt. Pisgah, Tallahatchie County; B. W. Hudson, pastor; G. W. Riley, assisting.

Ashland, Tallahatchie County; Joel Lee, pastor.

Strayhorn, Tate County; H. G. West, pastor; pastor doing preaching.

Tyro, Tate County; W. E. Lee, pastor.

Cane Creek, Alcorn County; C. R. Guiles, pastor; B. H. Taylor, assisting.

Pleasant Hill, Benton County; W. B. May, pastor.

Spring Hill, Calhoun County; J. W. Hicks, pastor; B. Middleton assisting.

Midway, Calhoun County; A. C. Ball, pastor; W. A. Hewitt, assisting.

Gaston Springs, Calhoun County; J. H. McGregor, pastor.

Antioch, Calhoun County; T. J. Sargeant, pastor.

Banner, Calhoun County; J. F. McKibben, pastor.

Egypt, Chickasaw County; W. C. Ballard, pastor; Rev. Farrow, assisting.

Mt. Pisgah, Itawamba County; W. G. Gray, pastor.

Concord, Lafayette County; F. W. Varner, pastor; J. P. Horton assisting.

Bethany, Itawamba County; J. F. Benson, pastor; S. Raburn assisting.

New Hope, Lafayette County; Ira Metts, pastor; Rev. Gunn, assisting.

Bluff Springs, Lafayette County; J. L. Vinson, pastor; N. F. Metts, assisting.

Shiloh, Lafayette County; J. L. Whitworth, pastor.

Auburn, Lee County; N. T. Calyton, pastor.

New Hope, Lee County; J. S. Therikeld, pastor.

Coldwater, Marshall County; L. C. Knight, pastor; J. T. Jenkins, assisting.

Harmony, Monroe County; J. A. Rogers, pastor.

Center Hill, Monroe County; A. D. Sammons, pastor; Charles Nelson, assisting.

Toccoola, Pontotoc County; E. L. Wesson, pastor; J. L. Robinson, assisting.

Turnpike, Pontotoc County; G. W. Wages, pastor; pastor doing preaching.

Piney Grove, Pontotoc County; T. C. Hodges, pastor.

Hebron, Pontotoc County; R. M. Holloway, pastor; J. P. Mitchell assisting.

Toxish, Pontotoc County; J. F. Tully, pastor; R. A. Cooper assisting.

Wheeler, Prentiss County; G. M. Savage, pastor; W. C. McNeely assisting.

Thrasher, Prentiss County; E. S. Summers, pastor; pastor doing preaching.

Little Brown Creek, Prentiss County; J. Y. Butler, pastor.

Academy, Tippah County; S. V. Gullett, pastor; L. B. Wages, assisting.

Macedonia, Tippah County; E. B. Crump, pastor; E. R. Henderson assisting.

WANTED! WANTED!

Will some brother please give us the time and place of meeting of the following associations: Bethel, Black Creek, New Choctaw, Green County, and Pearl River.

Would also like to have copy of the Minutes of these associations for 1919.

J. BENJ. LAWRENCE.

Jackson, Miss.

The following is from a Disciple paper published in Cincinnati. The editor has evidently been reading about Baptists: The Baptist Convention, like the International Convention of Disciples of Christ, is not an authority over Baptist churches and Baptist institutions—it is purely an advisory organization. Nevertheless, its voice is influential, and its action respecting Baptist institutions of learning will be powerful in its effect upon Baptist classroom work in the near future, and the Baptist pulpit a generation hence. Baptist colleges are dependent for financial and moral support upon the Baptist brotherhood. Therefore, Baptist colleges will begin to curb the spirit, now running wild in educational institutions, which seeks to reflect discredit upon the integrity of the Bible.

Dr. J. H. Fuller assisted last week in his third meeting at Centerville Church, Yazoo Association, where T. D. Guess is pastor.

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P. L. LIPKEY, Editor.

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EDITORIAL.

IT MADE ME MAD.

There came to the Baptist Record a few days ago a letter in which it was said that the school system of Mississippi was about the most inefficient in the United States. I turned red in the face and started to throw it in the waste basket, for I thought some high brow wind-jammer from down east had sent me something to make me feel bad, and stir my choler. As I started it on its journey to the refuge of all worthless waste, I caught sight of a few words and read on. It said that as a result of our poor education system, our children had no chance in competition with those from states like Massachusetts, Ohio and Michigan and so on. My choler and color kept rising. I said, Haven't I been fed up on the talk of fourth of July and commencement orators and office seekers and college presidents that the broad browed young men from Mississippi were the finest specimens of manhood on earth and her daughters the fairest, etc. Haven't I got children of my own, and aren't they the smartest that can be found from the breezy billows of the Atlantic to the golden gates of California? Why should I be insulted in this fashion?

And then I looked more closely to see who was writing me this impudent letter to be given publicity through the paper that has the largest circulation of any in Mississippi. To my surprise it was not from anywhere down east but originated right here in Mississippi and had the names of Mississippians on it and seems to have the authority and sanction of the State Teachers' Association behind it.

In the name of all our educational high-chockolorums, it is so. Then from being mad, I began to be sad, colored with shame. If our own educational representatives thus testify against us, it must be so. And if it is so, it is high time we were making it not so. If it takes two bond issues, and if we have to send all our school teachers back to school again; if we have to elect new trustees and superintendents; let's do something to get away from the bottom of the list. If we are at the foot of the class, let's spell up and get ahead. Will these same gentlemen and ladies who put their finger on the sore spot in our educational anatomy, now please tell us what to do to correct this situation which has made us mad and sad, for we want to get glad.

Rev. Andrew Murray, missionary in South Africa and writer of some of the best devotion-al books is now visiting in America and will spend three or four months. He is planning the opening of missions in new territory in Africa.

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But how many of us are moving slowly along in the dark, oh so slowly, and so dark with no conscious infilling of the Holy Spirit. We hear and feeling the grinding on the rocks of our earthly road. It grates upon us and keeps us always weak and nervous. We feel that we are not getting on as we should and even the very machinery for our locomotion is being injured by this earthly grind. The very truth of God hasn't the meaning and comfort for us which belong to it. We read about certain disciples that "they were filled with the Holy Spirit and with joy," and it sounds afar off.

We read again that if we walk by the Spirit we will not fulfill the lusts of the flesh, and we are told that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. And yet we go on with flat tires and the march is slow and the grind of the road is hard. Yes I got home that night but it was anything but a pleasant journey after I had the flat tire.

In a conversation Sunday with Col. Cecil U. S. Army, now in charge of the recruiting service in Jackson, we were glad to see his interest in Baptist affairs in general and his concern for the welfare of our young men in particular. But he was pained at the amount of illiteracy among the young men applying for admission into the army. He expressed the wish that in some way our people could get the ear of Mr. Jno. D. Rockefeller and the General Education Board, with an appeal to assist in relieving this appalling condition. It is probably true that our own leaders in education do not know the actual condition in our state. Please do not publish it out of Mississippi when we raise the question whether one half of the men and women in the state can write an ordinary page of letter paper and express themselves in correct English. We mean white people. We are not going to make any revelation of things that come to this office in the way of business correspondence and otherwise. But we are blessed with an unusually good average. Our teachers of English ought never to allow a boy to pass from the Freshman class until he can spell correctly and write a correct sentence. The sort of spelling reform we need is not some new way to spell, we have a sufficient variety in that line. Deliver us from your phonetic spelling. The reform that is needed is that our boys and girls shall know how to spell.

The Religious Herald suggests the division of the Southern Baptist Convention into three provinces; the first to include the states from Maryland to South Carolina and Georgia; the second to include Florida, Alabama, Mississippi, Louisiana, Tennessee and Kentucky; the third to include the rest. But the work of the Southern Baptist Convention, it is suggested would be carried on by a smaller representative body selected by these three conventions. Our judgment is that the three conventions would wish directly to manage their own business.

All the privately owned Baptist papers of the South, with one possible exception have increased the subscription price from \$2.00 to \$2.50. This is true in Virginia, North Carolina, South Carolina and Tennessee. But we are making the Record to all our people at \$1.50 where the names are sent in in clubs of five or more. Tell your people about it.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

TIMES OF REFRESHING

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The times of refreshing have come and many are repenting and being converted in every section of our beloved state and Southland. Let us be constant in prayer and faithful in effort during the next eight weeks. There is much to be done.

AUGUST THE REVIVAL MONTH

About one hundred and eighty meetings are published this week to begin first Sunday in August. Over six hundred meetings have already been scheduled for August. Such an opportunity should thrill us beyond measure.

DENOMINATIONAL DAY

Don't fail to put on Denominational Day in every meeting. This should be done by the preacher who assists in the meeting, in co-operation with the pastor and church forces. Remember the five things to be done: (1) Enlargement of pastor's salary; (2) a club of five or more for the Baptist Record on the club rate of \$1.50 per year, either new subscribers or renewals; (3) enrolling students for the County Sunday School Normal; (4) organizing Sunday School's, Woman's Missionary Societies, Baptist Young People's Unions; (5) stressing the 75 Million Campaign and putting it on where the church has not done so.

OUR WEEKLY PRAYER LIST

MEETING BEGINNING FIRST SUNDAY IN AUGUST

Let Us Pray for These

Pine Bluff, Copiah County; R. G. Joiner, Pastor; pastor doing preaching.
County Line, Copiah County; R. W. Bryant, pastor; J. R. Nutt assisting.
Zion Hill, Copiah County; T. J. Moore, pastor; A. F. Youngberg assisting.
Spring Hill, Copiah County; G. E. Darling, pastor; pastor doing preaching.
Sardis, Copiah County; J. G. Gilmore, pastor; T. J. Moore assisting.
Pearl Valley, Copiah County; L. H. Harper, pastor; R. F. Bass assisting.
Rockport, Copiah County; J. E. Sullivan, pastor; W. B. Haynie assisting.
Bethel, Copiah County; D. H. Waters, pastor; F. M. Purser assisting.
Gatesville, Copiah County; S. S. Perry, pastor; W. Y. Quisenberry assisting.
New Salem, Hinds County; J. R. Hitt, pastor; B. Simmons assisting.
Pleasant Ridge, Holmes County; A. H. Miller, pastor; O. P. Bentley assisting.
Mt. Vernon, Holmes County; L. B. Golden, pastor; pastor doing preaching.
Lula, Madison County; J. M. Metts, pastor; pastor doing preaching.
Fannin, Rankin County; J. S. Riser, pastor; pastor doing preaching.
Leesburg, Rankin County; W. C. Stuart, pastor; W. R. Haynie assisting.
Mizpa, Rankin County; H. W. Bradshaw, pastor; R. N. Warren assisting.
Clear Branch, Rankin County; S. T. Courtney, pastor; pastor doing preaching.
Briar Hill, Rankin County; Rev. W. A. Hewitt, pastor; pastor doing preaching.
County Line, Rankin County; R. O. Bankston, pastor; T. C. Bankston assisting.
Straight Bayou, Sharkey County; L. T. Grantham, pastor; J. B. Polk assisting.
Strong River, Simpson County; N. J. Lee, pastor; B. E. Massey assisting.
Shivers, Simpson County; B. E. Phillips, pastor; J. A. Lee assisting.
Mt. Zion, Simpson County; W. C. Black, pastor; M. O. Patterson assisting.
New Hope Jr., Simpson County; L. Gardner, pastor; W. R. Beckett assisting.
Goheen, Simpson County; Webster Bishop, pastor; T. J. Waldrop assisting.
Goodwater, Smith County; T. C. Bankston, pastor; Rev. Sims assisting.
Rock Bluff, Smith County; D. J. Miley, pastor; W. S. Allen assisting.
Union, Smith County; N. L. Carlisle, pastor; L. D. Bassett assisting.
Oak Grove, Smith County; M. Walter, pastor; H. M. Bratos assisting.
Mt. Pleasant, Smith County; L. D. Bassett, pastor; pastor doing preaching.
Clear Creek, Smith County; W. L. Meadows, pastor; L. G. Bassett assisting.
Liverpool, Yazoo County; F. Z. Huffstatter, pastor; B. A. McCullough assisting.
Pokey Springs, Yazoo County; E. G. Evans, pastor; E. T. Mobberly assisting.
Concord, Yazoo County; A. E. Lucas, pastor.
Mt. Pisgah, Carroll County; L. F. Fowler, pastor; W. M. Bostick, assisting.
McCarley, Carroll County; A. C. Mason, pastor; Madison

Flowers, assisting.

Grays Creek, DeSoto County; Rev. Gordon, pastor; pastor doing preaching.
Macedonia, DeSoto County.
Pleasant Grove, Grenada County; A. A. Stanley, pastor; pastor doing preaching.
Hill Side, Grenada County; L. J. Lott, pastor; pastor doing preaching.
Money, Leflore County; W. A. Green, pastor.
New Liberty, Montgomery County; J. W. Eldson, pastor; W. B. Abble, assisting.
Hays Creek, Montgomery County; W. M. Bostick, pastor.
Bethlehem, Montgomery County; J. F. Mitchell, pastor.
Cornersville, Marshall County; R. R. Rockett, pastor; pastor doing preaching.
Hebron, Panola County; H. L. Knight, pastor; R. O. Arbucke assisting.
Liberty Hill, Panola County; H. L. Johnson, pastor; J. W. Lee assisting.
Crowder, Quitman County; L. F. Gregory, pastor; pastor doing preaching.
Darling, Quitman County; R. M. Boone, pastor; pastor doing preaching.
Mt. Pisgah, Tallahatchie County; B. W. Hudson, pastor; G. W. Riley, assisting.
Ashland, Tallahatchie County; Joel ice, pastor.
Strayhorn, Tate County; H. G. West, pastor; pastor doing preaching.
Tyro, Tate County; W. E. Lee, pastor.
Cane Creek, Alcorn County; C. R. Guiles, pastor; B. H. Taylor, assisting.
Pleasant Hill, Benton County; W. B. May, pastor.
Spring Hill, Calhoun County; J. W. Hicks, pastor; B. Middleton assisting.
Midway, Calhoun County; A. C. Ball, pastor; W. A. Hewitt, assisting.
Gaston Springs, Calhoun County; J. H. McGregor, pastor.
Antioch, Calhoun County; T. J. Sargeant, pastor.
Banner, Calhoun County; J. F. McKibben, pastor.
Egypt, Chickasaw County; W. C. Ballard, pastor; Rev. Farrow, assisting.
Mt. Pisgah, Itawamba County; W. G. Gray, pastor.
Concord, Lafayette County; F. W. Varner, pastor; J. P. Horton assisting.
Bethany, Itawamba County; J. F. Benson, pastor; S. Raburn assisting.
New Hope, Lafayette County; Ira Metts, pastor; Rev. Gunn, assisting.
Bluff Springs, Lafayette County; J. L. Vinson, pastor; N. F. Metts, assisting.
Shiloh, Lafayette County; J. L. Whitworth, pastor.
Auburn, Lee County; N. T. Calyton, pastor.
New Hope, Lee County; J. S. Therfield, pastor.
Coldwater, Marshall County; L. C. Knight, pastor; J. T. Jenkins, assisting.
Harmony, Monroe County; J. A. Rogers, pastor.
Center Hill, Monroe County; A. D. Sammons, pastor; Charles Nelson, assisting.
Tocopola, Pontotoc County; E. L. Wesson, pastor; J. L. Robinson, assisting.
Turnpike, Pontotoc County; G. W. Wages, pastor; pastor doing preaching.
Piney Grove, Pontotoc County; T. C. Hodges, pastor.
Hebron, Pontotoc County; R. M. Holloway, pastor; J. P. Mitchell assisting.
Toxish, Pontotoc County; J. F. Tully, pastor; R. A. Cooper assisting.
Wheeler, Prentiss County; G. M. Savage, pastor; W. C. McNeely assisting.
Thrasher, Prentiss County; E. S. Summers, pastor; pastor doing preaching.
Little Brown Creek, Prentiss County; J. Y. Butler, pastor.
Academy, Tippah County; S. V. Gullett, pastor; L. B. Wages, assisting.
Macedonia, Tippah County; E. B. Crump, pastor; E. R. Henderson assisting.

WANTED! WANTED!

Will some brother please give us the time and place of meeting of the following associations: Bethel, Black Creek, New Choctaw, Green County, and Pearl River.

Would also like to have copy of the Minutes of these associations for 1919.

J. BENJ. LAWRENCE.

Jackson, Miss.

The following is from a Disciple paper published in Cincinnati. The editor has evidently been reading about Baptists: The Baptist Convention, like the International Convention of Disciples of Christ, is not an authority over Baptist churches and Baptist institutions—it is purely an advisory organization. Nevertheless, its voice is influential, and its action respecting Baptist institutions of learning will be powerful in its effect upon Baptist classroom work in the near future, and the Baptist pulpit a generation hence. Baptist colleges are dependent for financial and moral support upon the Baptist brotherhood. Therefore, Baptist colleges will begin to curb the spirit, now running wild in educational institutions, which seeks to reflect discredit upon the integrity of the Bible.

Dr. J. H. Fuller assisted last week in his third meeting at Centerville Church, Yazoo Association, where T. D. Guess is pastor.

PAUL KANAMORI AND HIS SERMON

(Continued from page three)

of the country, the "god-shelves" in the homes and the tutelary divinities in the villages. He himself, when a young man, was devoted to the "eight million gods of Japan." Christians, like the Japanese, use the word God, but with a very different meaning. Over against the One True God of the Christians, the Creator of Heaven and Earth, the speaker portrays the multiplicity of objects of Japanese worship. Every part of the world was thought to be governed by a special god. "When I was a child," he says, "Whenever I heard the thunder rolling, I thought the god of thunder was kicking about in Heaven in a rage. I thought the lightning was the flashing of his eyes. We used to hide ourselves under the mosquito net for we thought that the thunder god could not get into the net. Sometimes a farmer returning home with a hoe on his shoulder would be struck dead, as we thought, on account of his evil deeds. We believed that the thunder god suddenly came down from Heaven and clutched a man in his grasp and killed him on the spot. The pictures of the thunder god made him look like a devil and represented him to be going about beating drums."

But what a change has taken place! We now use the light to light our dwellings in place of the old-fashioned andon, (a plate of oil with two or three wicks). So dim was the light of the andon by which we lived in those days, that every morning when the sun rose in the eastern sky the people went out and worshipped the sun, clapping their hands together and bowing to the sun as to a god. We were taught to worship the moon, calling it "O Tsuki Sama" (Mr. Moon), and the people gave names to the twinkling stars and said that certain stars met together once a year; and if on the day they met it should rain. They declared that the water of the Milky Way had overflowed its banks and that the two stars would not be able to meet together, and out of sympathy for them we would hold a star festival. But these objects in the sky which are worshipped as god we now learn in the schools to be heavenly bodies, even the substance of which has become a matter of knowledge.

Mr. Kanamori speaks of the lower forms of worship, such, for example as the worship of foxes and badgers, of trees and curiously shaped rocks in the mountains of heroes and patriots. But worse than this is the worship of the god of pickpockets, and the deification of gamblers and robbers. "How," he asks, "that humanity can worship a thief who puts his hands into our pockets! How can foxes and badgers, serpents and centipedes, trees and stones, and sun, moon and stars be gods? Strange as it is, thousands of Japanese pay worship to such objects. It is truly astounding. The gods have gone on increasing and the number is so great as to be found troublesome, and to impel the people to wish to reduce the number. But the Japanese government disapproves. The difficulty is gotten around by secretly asking the gods to live together in a common shrine. I once visited a locality where such a merger was taking place. The people had reduced the shrines from seventy to four, asking the gods to live together, as they were too numerous to be looked after in separate shrines and besides such worship was too expensive. What would these gods do if they were living gods, moved about in this way by the people according to their own pleasure? One's house is one's life, how feeble he must be, if he remains still while others come and remove him from one place to another as they please!"

Mr. Kanamori shows that the Japanese pride themselves in the number of their gods. The reason why many nations have so many gods is because the people make gods for themselves. Much of the worship is bribery, and a part of the treat is offered to the god in return for a successful catch. In his own boyhood the evangelist had put a stick on its end at the forks of the road and asked the gods to cause the stick to fall to the right or to the left, indicating the way he should go. The night time in those days was

filled with horrors, with ghosts and apparitions which made the darkness a terror to children. But when the sun came up the darkness with its hideous monsters disappeared.

The sun is for all the nations. It would be absurd to speak of the sun as being Japanese or foreign. And just as all the nations live in the light of this one sun, so there is One God, for they were made by Him and they are one. Separate peoples think they have been made by different gods. But if so, it is strange that all men are made on the same plan. Surely the gods did not hold a meeting and decide how to make human beings!

Mr. Kanamori had hundreds in his audience who practiced such worship as he portrays, and who believed that the gods of Japan had made Japanese islands and people. He closes this part of his sermon by setting forth the Christian conception of God as the Eternal Spiritual Father. He speaks of the dignity of man, "not because he bears the title of Marquis or Count or because he happens to possess a little money, but because he is a son of the true and living God whose image he bears." If we be sons, we are brethren and should treat one another with justice, kindness, faithfulness and truth.

SIN.—In this division of his sermon the opening sentences give a clue to the line of thought pursued by Mr. Kanamori. "In Christianity it is said that all the people have sinned; nobody is sinless. But some will say, 'What? Have I sinned? When did I rob others of anything? Have I ever killed a man? Or set fire to a house? I am a school teacher. I am a government official, I am a gentleman or I am a lady. It's outrageous! Christians speaking of sin and say you are a sinner, just as if a prison officer were talking to a convict. This irritates us, and so we hate Christianity.'" These words speak volumes and tell the whole truth on the question of sin among the Japanese. Confucianism and Buddhism have never done for the people under the influence of these systems what Mr. Kanamori proceeds to do in this part of his sermon, namely to distinguish clearly between sin and crime. A juggler puts a bird in a box and then takes it out. But the chicken that comes from an egg has not been smuggled into the egg. So with evil deeds; they have their source in the human heart, full of hatred and lust and other selfish inclinations: "The women may say that men have such fierce faces," says Mr. Kanamori, "that it is not surprising if ill feeling lurks within their hearts and becomes productive of strife and bloodshed. But the heart of womanhood is not so. Yet the women should not be deceived, for it is mostly women who go to the shrines at midnight and pray to the gods to destroy someone toward whom they cherish a feeling of revenge. State laws deal with the chickens and God's law deals with the eggs; police officers are bird catchers. 'A robber bird there! Be quick to catch it!' One calls to the policeman. Such is the business of State. But what can the laws do with the human heart which is the source of evil deeds? The state has no power to destroy sin."

In this section of the sermon, the preacher with great boldness arraigns the sins of human society, the evils peculiar to Japan. He speaks of the geisha women and of how they undermine home life. He speaks of the robbers who are "clad in swallow tail coats and who wear silk hats on their heads and medals on their breasts and who rob others all the while." He refers to petty thievery among students. He explains the Christian view of murder and shows how it includes the shortening of parents' lives through prodigal living on the part of the son. He declares that the practice of abortion is child-murder. He boldly states that parents slay their daughters when they sell them into a life of shame, as much as if they threw them into muddy water. "Such parents are devils with faces of men and souls of beasts who live on the life blood of their own daughters." These words sound the doom of a hideous social custom long existing in Japan.

Then Mr. Kanamori softens his words in an appealing manner by explaining that Christians

do not simply hold the mirror toward others, saying, "Look at your own sins." They desire to help others and to warn them. One feature of his preaching at this point deserves the highest commendation. He believes in the reality of punishment and preaches it. "A criminal may escape through the meshes of the law, but the meshes of God's net are very fine. We are all heading toward final judgment. We must appear in the presence of God, and receive our just reward." "Some of you say that hell is just an artifice devised by religious people. But this is not so. Hell is real just as truly a fact as that the sun which sinks behind the horizon will appear again tomorrow morning in the eastern sky."

SALVATION.—In the third part of his sermon, the substance of Mr. Kanamori's message is in his first words. "Salvation means to be saved from our sins. By what means can we be saved? It is by the Cross of Christ; and nothing but the Cross of Christ can save us from sin. This is the most important Christian doctrine." The evangelist goes on to say that this doctrine distinguishes Christianity from the teachings of sages like Confucius and Mencius. "Christianity saves from sin, not by means of a collection of writings or teachings, but by Christ and His Cross. We do not become wise and good in order to be saved, but we are saved in order that we may become wise and good. It is common to speak of sin as we speak of ink on the face which can easily be washed off, or as a cloud of rust on a metal mirror which a little polishing will remove. But sin is more like riving a nail into a table. We may feel regret and may remove the nail, but the injury to the table is there. After you have cut a man's head off, no amount of sorrow will enable you to put it back on again."

Mr. Kanamori presents very clearly the Atonement of Christ as a substitutionary sacrifice and points to the significance of Christ's death not as the death of an ordinary human being, or as a saint or as a sage. The significance is His substitution; His vicarious death, is in the fact that "He was the Son of God." The secret of the power of Christianity is in the Cross. "There is power in the blood." This he illustrates by the oath of blood taken by the ancient Samurai, by the forty-seven ronin for example, who made their mutual vow under the seal of their own blood. So Christians do not say "Amen" with their lips merely, but have faith which involves a risk of their lives for Christ's sake and for the world's welfare. One must be willing to bear any hardship, to risk any treasure, even life itself, if he is to be a Christian.

"My sincere desire is," says Mr. Kanamori, "to see all the Japanese become Christians. At the present time the Japanese are insincere, cold-hearted and unreal. We are in need of altruism, the spirit of unselfish service for others, the willingness to risk one's own life in behalf of his religion."

It is my conviction that my countrymen can find salvation from their present insincerity and can establish a place for themselves in the world by no other means than by the Cross of Christ. I eagerly desire that our people may come to have faith in Christianity, the religion of the 'seal of blood' (Keppan). If they become Christians the Japanese will exert themselves for the sake of their own country's welfare and for the salvation of the world. In all generations Christians have risked their lives for their religion. In ancient days Japanese Christians suffered martyrdom. When the official held up saws before these Christians who had been buried in holes with their heads out and threatened them, the Christians replied that they did not mind that, for Christ had died on the Cross for their sakes. When the officer cut off one head and repeated the threat to the next one they received the same reply. Even faint-hearted women met this trial and calmly gave up their lives. The Cross of Christ gives to people who believe in Him a readiness to give up life for Him. The Cross makes weak people strong and gives victory over difficulty. In the Cross the great love of God is revealed, the eternal love which gave the Son

of God to die for us. Love is a power which carries everything before it."

Mr. Kanamori speaks of the Crucifixion in realistic and pathetic terms. "This mode of punishment was not intended by men to kill, so much as to torture. In Japan a criminal is bound to a cross and speared. But Christ suffered a lingering death. One in such agony was fortunate indeed if someone by means of a spear brought a speedy end. Christ died for us and He died in the midst of terrible pain. His pain was for our sins. What are we willing to do for Him?"

This condensed account of Mr. Kanamori's sermon conveys little impression of the point, the local coloring and the effectiveness of the theme as delivered. I heard this sermon preached to sixteen hundred people at the Y. M. C. A. auditorium in Tokyo on a disagreeable winter evening. I succeeded in finding a seat in one of the galleries from which I could view the audience as a whole and could see something of the impression the sermon was making upon them. Most of the listeners appeared to be strangers to the Christian mode of worship and preaching. Mr. Kanamori spoke for two hours and sixteen minutes, a shorter time than usual, and after the invitation was given by Mr. Tagawa, who was presiding, the evangelist came forward and spoke an additional fifteen minutes in earnest exhortation. There was nothing essentially different from what I have observed in meetings of evangelists like Gypsy Smith and "Billy" Sunday. But the amazing thing is to witness the preaching of the old, old story, with such simplicity and power, earnestness and effect, by a convert of the first generation of Christians and in the Japanese colloquial language. It seemed that an age was crowded into a moment. The audience, though made up for the most part of persons who had little if any knowledge of Christianity, yet seemed to be under a mysterious spell, made captive to the persuasive and convincing power of the preacher's message. Attention was riveted upon the speaker, who made plain the way of salvation.

Mr. Kanamori insists that the work of the evangelist is imperfect without that of the pastor. "The evangelist," he says, "is the woodsman who fells the timber, great and small. The pastor is the carpenter who works the timber over and builds it into houses. The evangelist can do nothing but hand the timber over, which the pastor must begin to work at once else it will decay." Of course the handing over of cards with names and addresses to the pastor is not the same as handing over souls into his care. Many who decide cannot be induced to receive instruction.

The evangelist prepares the soil which renders subsequent work more easy and effective. In this respect Mr. Kanamori is doing a great service, opening the way for the local Christian forces where he goes. Immediate results are gratifying, especially in his work on the Pacific coast in America. Of the sixty-four churches visited, 39 voluntarily sent him written reports a year after the meetings, showing that six hundred and fifty members had been added and that three hundred and eight were yet to be received into these churches. This was an assured gain in thirty-nine of the churches of one thousand accessions out of the total of two thousand four hundred "decision" in the campaign. The accessions were not as great in proportion as in Hawaii or in Japan, yet everywhere later reports showed substantial gains. Three hundred and thirty-three, out of a total of three thousand sixty-one decisions, were taken into the Fujimicho Presbyterian church in Tokyo within two months after the campaign of six nights in the Y. M. C. A. auditorium. Those who know modern Japan will appreciate the following word from Mr. Kanamori: "The nation is hungry for spiritual power rather than for intellectual enlightenment." He is in more constant touch with the masses than anyone else, and he feels furthermore that there is great need of more Christian workers so that theological seminaries should be both "improved and enlarged."—Missionary Review of the World.

CONVENTION BOARD DEPARTMENT

(Continued from page five)

Providence, Tippah County; G. S. Jenkins, pastor; B. L. McKee, assisting.
Mt. Olive, Tippah County; B. L. Crawford, pastor.
Burnesville, Tishomingo County; O. C. Perry, pastor.
Glenfield, Union County; Clarence Palmer, pastor.
New Liberty, Yalabusha County; J. L. Reese, pastor.
Leggo, Yalabusha County; E. M. Taylor, pastor; J. H. Henson, assisting.
Pine Valley, Yalobusha County; J. W. Pruitt, pastor; J. H. McGregor, assisting.
New Hope, Yalobusha County; J. M. Hendrix, pastor.
Ebel, Attala County; W. A. Williams, pastor; A. D. Muse, assisting.
Boyet, Attala County; A. E. Lucas, pastor; D. W. Bishop, assisting.
Harmony, Attala County; J. W. White, pastor; pastor doing preaching.
Unity, Attala County; H. T. Vaughn, pastor; R. A. Eddleman, assisting.
Ackerman, Choctaw County; P. S. Rogers, pastor; pastor doing preaching.
New Zion, Choctaw County; O. C. Cooper, pastor.
Beulah, Choctaw County; H. M. Whitten, pastor; Rev. B. L. Wallace, assisting.
Hopewell, Choctaw County; L. A. Roebuck, pastor; A. T. Cinnamon, assisting.
Ebenezer, Choctaw County; J. L. Smith, pastor; pastor doing preaching.
Bluff Springs, Choctaw County; J. H. D. Watson, pastor.
Mt. Pisgah, Choctaw County; W. E. Fendley, pastor; pastor doing preaching.
Salem, Kemper County; J. D. Fulton, pastor.
Blackwater, Kemper County; H. C. Joyner, pastor.
Causeville, Lauderdale County; R. A. Venable, pastor; W. H. Thompson, assisting.
Freney, Leake County; T. G. Ward, pastor.
Standing Pine, Leake County; R. B. Gunter, pastor; Joe Cansoner, assisting.
Hopewell, Leake County; Scott York, pastor; Ed Williams, assisting.
County Line, Leake County; B. F. Odom, pastor; J. A. Ousley, assisting.
Bluff Springs, Neshoba County; E. A. Breland, pastor; E. C. Hendricks, assisting.
Union Ridge, Neshoba County; J. W. Jones, pastor; Lewis Russell, assisting.
Salem, Neshoba County; James W. Jones, pastor.
Sardis, Neshoba County; P. A. Davis, pastor.
Good Hope, Newton County; F. W. Gunn, pastor; C. M. Morris, assisting.
Liberty, Newton County; E. A. Phillips, pastor; R. L. Bunyard, assisting.
Pine Ridge, Lawrence County; R. K. Cleveland, pastor.
Beulah, Newton County; R. L. Breland, pastor; E. J. Hill, assisting.
Little Bethel, Noxubee County; A. C. Furr, pastor; J. F. Brock, assisting.
New Hope, Oktibbeha County; W. L. Watkins, pastor.
Mt. Olive, Oktibbeha County; T. J. Smith, pastor; Webb Brune, assisting.
Sturgis, Oktibbeha County; I. A. Hailey, pastor; J. D. Ray, assisting.
Sardis, Scott County; James Spikes, pastor; pastor doing preaching.
Bethlehem Seitz County; G. O. Parker, pastor; P. I. Lipsey, assisting.
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Hebron, Scott County; W. S. Ford, pastor; Austin Cooper, assisting.
Mante, Webster County; Estus Rushing, pastor; T. A. J. Beasley, assisting.
Hohenlinden, Webster County; Joel Dorroh, pastor; pastor doing preaching.
Monte Vista, Webster County; E. T. Putman, pastor; J. W. Edison, assisting.
Milligan Springs, Webster County; J. F. Mitchell, pastor; Rev. Utley, assisting.
Lellar's Grove, Webster County; Marten Putman, pastor.
Walshall, Webster County; C. H. Morgan, pastor; pastor doing preaching.
Harmony, Winston County; Z. B. Kitchens, pastor.
Liberty, Winston County; S. W. Rogers, pastor; J. E. Wills, assisting.
Murphy's Creek, Winston County; J. L. Ward, pastor; J. L. Hughes, assisting.
Knights Valley, Clarke County; L. M. Phillips, pastor; S. T. Courtney, assisting.
Antioch, Clarke County; J. T. Cooper, pastor.
Williamsburg, Covington County; Robert Gandy, pastor; Dr. Christian, assisting.
Salem, Covington County; J. T. Dale, pastor; Jno. T. Christian, assisting.
Rock Hill, Covington County; W. B. Weathersby, pastor; pastor doing preaching.
Belmont, Covington County; D. W. Moulder, pastor; pastor doing preaching.
Green's Creek, Forrest County; G. P. Harris, pastor.
Lucedale, George County; A. R. Loftin, pastor; M. A. Phillips, assisting.
Salem, Greene County; J. E. Lowe, pastor; Luther Turner, assisting.
County Line, Greene County; J. E. Curry, pastor; M. E. Hulbert, assisting.
Crain Creek, Hancock County; G. W. Holcomb, pastor; N. A. Edmonds, assisting.
Montrose, Jasper County; T. J. Miley, pastor; W. R. Cooper, assisting.
Vernon, Jasper County; T. J. Waldrup, pastor; W. L. Meadows, assisting.
Mossyville, Jasper County; L. D. Bassett, pastor.
Ebenezer, Jasper County; L. B. Herrington, pastor; Rev. Almon, assisting.
Concord, Jasper County; J. E. Chapman, pastor; A. B. Culpepper, assisting.
Mt. Olive, Jasper County; J. W. Rooker, pastor; R. R. Jones, assisting.
Antioch, Jones County; D. B. Powell, pastor; S. P. Powell, assisting.
Pleasant Home, Jones County; W. L. McCordle, pastor; T. S. Entriaken, assisting.
Moselle, Jones County; C. E. Bass, pastor.
Fairfield, Jones County; B. A. Ashworth, pastor; J. P. Williams, assisting.
Oloh, Lamar County; T. D. Cox, pastor; W. W. Kyzar, assisting.
Purvis, Lamar County; W. B. Holcomb, pastor; T. O. Reese, assisting.
Bethel, Pearl River County; J. P. Culpepper, pastor; pastor doing preaching.
Prospect, Perry County; R. M. Harden, pastor; J. L. Lowe, assisting.
Ten Mile, Stone County; G. W. Byrd, pastor.
Zion Rest, Wayne County; J. A. Doughty, pastor; G. L. Stockstill, assisting.
Evergreen, Wayne County; E. W. McLendon, pastor; E. H. Garrott, assisting.
Zion Hill, Amite County; W. E. Farr, pastor; pastor doing preaching.
Amite River, Amite County; Walton Jones, pastor; A. P. Scofield, assisting.
Glading, Amite County; R. M. Dykes, pastor; L. B. Golden, assisting.

Hebron, Amite County; Jas. A. Chapman, pastor; E. Gardner, assisting.
Mare Hill, Amite County; D. I. Young, pastor; J. A. Barnhill, assisting.
Hamburg, Franklin County; C. S. Curtin, pastor; W. E. Farr, assisting.
New Hope, Franklin County; T. G. Polk, pastor.
Damascus, Franklin County; B. B. Coke, pastor.
Society Hill, Jefferson Davis County; J. O. Buckley, pastor.
Crooked Creek, Lawrence County; J. C. Buckley, pastor; W. H. Evans, assisting.
Macedonia, Lincoln County; W. S. Rogers, pastor; J. P. Harrington, assisting.
Clear Branch, Lincoln County; J. H. Purser, pastor; Carpenter, assisting.
Fair River, Lincoln County; I. H. Anding, pastor; D. W. McLeod, assisting.
Calvary, Lincoln County; C. W. Smith, pastor.
Pleasant Grove, Lincoln County; W. H. James, pastor; W. A. Gill, assisting.
Montgomery, Lincoln County; W. R. Johnson, pastor; G. B. Land, assisting.
Holly Springs, Marion County; A. J. Linton, pastor; W. E. Hardy, assisting.
Shiloh, Marion County; C. Walker, pastor; Eugene Hope, assisting.
Bogue Chitto, Pike County; R. D. Stringer, pastor; J. E. Byrd, assisting.
Navilla, Pike County; Theo. Whitfield, pastor; C. W. Stevenson, assisting.
Silver Creek, Pike County; J. B. Quinn, pastor; pastor doing preaching.
Salem, Walthall County; A. F. Davis, pastor; J. H. Lane, assisting.
Crystal Springs, Walthall County; Earl Ferrell, pastor; Jack Cranford, assisting.
Fairview, Itawamba County; J. A. Conwill, pastor.
School House, Holmes County; J. T. Ellis, pastor; S. A. Wilkinson, assisting.
Lone Pine, Madison County; no pastor; J. C. Robinson, preaching.
New Prospect, Tishomingo County; J. E. Glenn, pastor; Rev. Franklin, assisting.
Macedonia, Lauderdale County; Eugene Stephens, pastor.

RESULTS OF RECENT MEETINGS

Let Us Thank God for These
Number reporting since last publication, 27; number professions of faith, 208; number received for baptism, 224; received by letter, 54; restored, 19; total additions, 297.

DATES AND PLACES OF MEETING OF ASSOCIATIONS

Sept. 7	Oxford	Oxford
	Lee County	Center Hill
	Lebanon	Zion Hill
Sept. 8	Tippah	Falkner
	Sunflower	Sumner
	Columbus	Brooksville
Sept. 14	Union County	Wallerville
	Tishomingo	Farmington
	Judson	Shiloh, 15 miles east Guntown
Sept. 15	Lauderdale	Toomsaba, 15 miles from Meridian
Sept. 16	Trinity	Bentley, 11 miles west Mantee
	Gulf Coast	Guilford, First Church
Sept. 18	Mt. Pisgah	Moorehead
Sept. 21	Deer Creek	Orlando
Sept. 22	Calhoun	Elam, 3 miles east Coffeeville
	Bogue Chitto	Ozark
	Bay Springs	Union Seminary, Jasper County
Sept. 24	Jefferson Davis	Oak Grove
Sept. 25	Red Creek	Sand Ridge, 10 miles east Hillsdale
Sept. 29	Hopewell	Jerusalem, 16 miles west Morton
	Hoblochitto	Pleasney
	Zion	Bethel
Sept. 30	Perry County	Arlington, 5 miles ne Beaumont
	Carey	Natches
Sept.	(Time to be fixed later)	
	Yazoo	New Shiloh
Oct. 1	Walthall County	Mesa
	Chester	Mt. Moriah, 4 miles east Weir
Oct. 2	Oktibbeha	Liberty, 10 1/2 miles sw DeKalb
	Liberty	Center Ridge, Clarke County
Oct. 5	Montgomery	Mulberry
	Jones County	Pine Grove
	Strong River	Corinth, near Magee
	Louisville	Murphy Creek
Oct. 6	Yalobusha	Spring Hill, 3 miles sw Oakland
	Rankin County	Union
Oct. 7	Central	Canton
	Chickasaw County	Houlka
	Pearl Leaf	Taylorville
Oct. 8	Union	Antioch
	Harmony	Mt. Carmel, Edinburg
	Lawrence County	Oakvale
Oct. 9	Pearl Valley	East County Line
	Mississippi	Mt. Zion
Oct. 12	Copiah	Galilee, 1 mile west Rockport
Oct. 13	Smith County	Leaf River
	Coldwater	Alexandria, 7 miles west Hudsonville
Oct. 16	Tombigbee	Belmont
Oct. 19	Clarke County	Union
Oct. 15	Lincoln	Moak's Creek, 2 miles east Norfield
	Leaf River	Cedar Grove
	Kosciusko	Springdale
	Cochetaw	Calvary
Oct. 21	Wayne County	Chico
	Date not fixed	Pontoc County
		Toxish

SCOTT COUNTY DID IT

Or, it should be said, Owen Williams did it, with the help of some faithful workers.

Rev. Owen Williams is the pastor at Forest, and is County Organizer for Scott County. He put on the Church-to-Church campaign in the face of the same difficulties that caused most of the counties to call it off. The fact that the campaign was a great success vindicates the judgment of Bro. Williams and others of us who regretted to see the state-wide program abandoned.

The analysis given below will show the actual results accomplished in Scott County campaign. If the campaign could have been put on in every county in the state, and as many subscriptions to the Baptist Record could have been secured in each county as were secured in Scott, we would have more than doubled the circulation of the Record, to say nothing of the other features of the campaign.

Look at the following analysis and see what you think of the character of work done.

ANALYSIS

Number of churches visited in Campaign, 27. Location of church: Ten miles and over from railroad, 10; five miles and less than ten from railroad, 10; less than five miles from railroad and on railroad, 7.

Condition of church property: In good condition, 20; in bad condition, 5; homeless, 2.

Organization of churches: Having Sunday schools, 19; W. M. U.'s, 4; B. Y. P. U.'s, 2.

Work accomplished: Local budget put on, 8; Clubs for Baptist Record formed, 18; subscriptions to Baptist Record taken, 165; Sunday schools organized, 2; W. M. U.'s organized, 8; students enrolled for County Sunday School Normal, 48.

I believe strongly that the "many adversaries" should only serve to make the "door of opportunity" more inviting when we look out upon any task in the Lord's work.

N. T. TULL.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—	MRS. A. J. AVEN	Clinton
First Vice President—	MRS. K. GODBOLD	Clinton
Second Vice President—	MRS. M. F. DOUGHTY	Shaw
Third Vice President—	MRS. C. LONGEST	University
Fourth Vice President—	MRS. JEFF KENT	Forest
Fifth Vice President—	MRS. JAMES CHAMPLIN	Hattiesburg
Sixth Vice President—	MRS. R. L. BUNYARD	Summit
W. M. U. Vice Pres.—	MRS. A. J. AVEN	Clinton
Recording Secretary—	MRS. P. I. LIPSEY	Clinton
Young People's Leader—	MISS FANNIE TAYLOR	Jackson
College Correspondent—	MISS MARY RATLIFF	Jackson
Training School Trustee—	MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—	MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—	(To be supplied)	
Personal Service Leader—	(To be supplied)	
Stewardship Leader—	(To be supplied)	
Corresponding Secretary—	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—	MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—	MISS M. M. LACKEY	Jackson

ATTENTION!

Last Week in July is W. M. U. Week at Ridgecrest. Do not forget!

ANNUAL MEETING OF THE SECOND DISTRICT

The annual meeting of the Second District was held with the Greenwood Baptist Church, June 22nd and 23rd.

Promptly at eight o'clock the meeting was called to order with the vice-president in the chair. The devotional for opening session was led by Mrs. Onas Ammen, taking for her subject our motto, "That in all things He might have the pre-eminence," with special music and the missionary message brought to us by the young ladies in a pleasant, and the interesting and instructive address by Miss Clara Keith of Africa filled the program for the evening very much to the delight of all present, making us feel that we were in closer touch with our field of labor and that we could appreciate more fully the great work of our missionaries.

The following day, Wednesday, was full of good things. The roll call and talks on the Young People's work was very encouraging. In the absence of our Young People's Leader Miss Traylor, Miss Lackey with her ever ready helpful messages gave us the message of Young People's Leader. Showing the manners and certificates on mission study, urging us to do our best not only to hold the banners we have, but to gain others. We were here especially urged by Mrs. Henderson to earnestly pray for consecrated leaders for Young People's work. We felt wonderfully encouraged by these helpful plans and talks and are sure this work will take on new life.

Methods under the subjects of "Associational institutes" and Associational Rally's was presented by Messames Martin and Trotter in a very forceful way and was thoroughly discussed by all. Miss Lackey explaining the plan for these institutes which will mean a great deal for the work.

Six of our campaign organizers were present and gave some most helpful experiences that came to them by being called in to this work. At this time Mrs. Whittington told of the work that their church in Greenwood, in connection with the other strong churches of the county, had begun in helping to secure pastors for the weaker churches in the county. Also had in view a Woman's Missionary Society in each church. In the stronger churches in each county of our district would be this our work would grow by leaps and bounds.

In a great stirring address and the explanation of W. M. U. Policy, Miss Lackey was never better. It was the crowning point, seeming to come just at the right time, at the right place, by the right one. It would be indeed a fine thing to have this W. M. U. policy read and discussed in each society.

Four of the five associations in the district reported their work. Yalobusha, Mrs. H. J. Ray for Mrs. Ione Brown, Supt.; Sunflower, Mrs. J. M. Causey; Caldwell, Mrs. B. F. Whitten;

Deer Creek, Mrs. Guy Waldrop. These reports were made especially interesting and helpful by the tree that was drawn: each limb representing a church, each particle of fruit on limb representing our W. M. U. organizations, some five, some three, some two, some one, some not any showing exactly the church that was bearing fruit or fruitless. The pass word among them was "We are going to do better another year," and we believe it, for we must hold our young people and our banners and we are sure we can depend upon these consecrated superintendents to put it over.

The vice president in her encouraging report urged that we strive to carry out the plans that were so forcibly brought to us by Miss Lackey.

Strong and stirring appeals were made by the Personal Service Leader, Mrs. S. A. Kilkinson and mission study leader, Mrs. H. J. Ray, in behalf of their work urging each society to keep them informed by sending their reports promptly. Both having splendid reports.

It was indeed a great joy to have with us our own Training School Girl, Miss Minnie Landrum, who gave to us "What the Prayer Life of the Training School meant to her," in such a beautiful way. We know her coming to us was a real benediction to all. Oh, how fine it would have been for every girl in this district to have heard her.

The ladies in Greenwood had made every provision for our entertainment, every one was most royally cared for, serving on Wednesday a beautiful plate lunch. Indeed we were made to feel in every way that they were glad that we came, for nothing was left undone for our comfort and pleasure.

Our next meeting will be held in Grenada.

MRS. CARRIE JAMES BUTLER,
Secretary Pro Tem.

STATE OFFICERS.

We call your attention to the full corps of State officers in the W. M. U. Work here below. You will note three officers have been supplied recently:

President—Mrs. A. J. Aven, Clinton.
First Vice President—Mrs. A. K. Godbold, Clinton.
Second Vice President—Mrs. M. F. Doughty, Shaw.
Third Vice President—Mrs. C. Longest, University.
Fourth Vice President—Mrs. Jeff Kent, Forest.
Fifth Vice President—Mrs. James Champlin, Hattiesburg.
Sixth Vice President—Mrs. R. L. Bunyard, Summit.
W. M. U. Vice President—Mrs. A. J. Aven, Clinton.
Recording Secretary—Mrs. P. I. Lipsey, Clinton.
Young People's Leader—Miss Fannie Traylor, Jackson.
College Correspondent—Miss Mary Ratliff, Raymond.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.
Margaret Fund Trustee—Mrs. W. H. Davis, Jackson.
Mission Study Leader—Mrs. H. J. Ray, Grenada.
Personal Service Leader—Mrs. W. F. Yarborough, Hattiesburg.
Stewardship Leader—Mrs. H. M. King, Jackson.
Corresponding Secretary—Miss M. M. Lackey, Baptist Building, Jackson.
Treasurer—Miss M. M. Lackey, Jackson.
Editor W. M. U. Page—Miss M. M. Lackey, Jackson.

A few weeks ago we had an article on "Christian Education" that was written by Mrs. Mary A. White, Nola, Mississippi. By mistake Mrs. Jane S. Wilson's name was signed to it. We wish to correct this error.

Mrs. W. F. Yarborough, Hattiesburg, Miss., has been elected State Personal Service Leader. All who know Mrs. Yarborough, know how capable and efficient she is along lines of Christian work. Watch this page for a communication from her.

The Summer Assemblies at Blue Mountain and Hattiesburg have just closed. Many of our people have been refreshed by the great spiritual feast they received while in attendance.

The W. M. U. Class at Hattiesburg was the largest we have ever had. Great interest was manifested and the ladies went home with a determination to do better service along missionary lines. We hope to have a full report of both classes in next week's paper.

I am sure the readers of this page are looking anxiously for some news from Miss Lackey who is away resting from her strenuous labors. She writes that she is being real good and spending the entire time trying to get strong. Her address is 2214 River Ave., San Antonio, Texas. I am sure she will be delighted to hear from any of you who will write.

We are printing on this page a copy of a sword drill that has been used very effectively. It is entitled "The Manual of Arms of the Soldiers of King Jesus." Preserve it for future use in your young people's work.

Manual of Arms of the Soldiers of King Jesus
Arranged by B. F. Jamison, Meridian, Miss.

This Bible drill fills a need; the military arrangement suits the boys and girls of the Junior departments, and can be used in main openings or departmental openings of Bible schools. Each movement teaches a lesson and the "Key" words indicate the nature and may be used in place of the "Command." It can also be used with profit by Royal Ambassadors, Girl's Auxiliary and Junior B. Y. P. U.'s.

Attention Watchfulness—Ready for the King's business. Stand erect, heels together, Bible closed in right hand, back downward, both hands down at sides, eyes on Leader.
Salute Worship—Acknowledgement of the authority of our King.—Bible held between palms of both hands, back outward, uplifted in front of body, above head, eyes raised upward.

Carry Arms Burden—Carry His Gospel to all peoples. Bible in right hand, held under left arm, left arm down at side.

Shoulder Arms Protection—His Truth with us always. Bible in right hand, placed on left shoulder, left arm folded over right.

Present Arms Duty—Offer His salvation to all. Bible closed, lying on left hand, right hand resting on top of Bible, both arms extended in front of body, slightly upward.

Load Preparation—To know the truth—Holding the Bible in left hand, with the right find the scripture called for; as soon as found close the Bible, keeping place with fore finger of right hand, letting Bible down in front of body still held by both hands, at rest. When the command to "Load" is given, it should be followed by the reference, thus: "Load John 3:16."

Aim Love—Individual effort to help some one. Bring the Bible up in front of the body, resting on left hand, with right hand open to place, and with forefinger find verse, keeping finger on same, bring Bible a little upward, in good reading position.

Fire Courage—Strike against the forces of sin and evil—At the command of "Aim" all must be ready to read, and at the command of "Fire" all read in concert.

CLARKE MEMORIAL COLLEGE

T. A. J. Beasley, D. D., President

Clarke Memorial College is situated in the town of Newton, Mississippi. Newton has a population of about two thousand. No other town in the state can boast of a better citizenship. The people of the town are in hearty co-operation with the college, and furnish a splendid local patronage.

There is not a healthier location in the country for a college. Our entire doctor's fee for the past session was less than one hundred dollars.

Our college is co-educational, being the only co-educational Baptist institution in the state.

Our curriculum has been thoroughly revised and brought down to date.

We do thorough Junior College work. On graduating here our students may enter the junior year in our standard colleges. One may do enough work here, by taking electives, to enter the senior year of most colleges.

Besides the Literary Department, we offer splendid courses in Bookkeeping, Typewriting, Shorthand, Piano, Voice and Expression. All our teachers are specialists in their line.

Our equipment consists of sixty acres of land, boy's dormitory, girl's dormitory, administration building, president's home, and five cottages for married preachers and their families.

We have a special department for ministers in which we enrolled thirty-seven preachers last session.

The religious influence of the college is the very best. Two daily prayer meetings are maintained. We have a standard Y. W. A., an A-1 B. Y. P. U. and a good W. M. U. Circle for the married ladies connected with the college. All students are required to attend church on Sunday morning. The years of Bible and the completion of the Sunday School course are required before graduation.

Our discipline is mild and firm. The girls are under the constant care of Mrs. Jno. F. Carter, who is a consecrated Christian worker of no mean ability.

Extensive improvements are being made this summer. Our enrollment this session was sixty per cent above last session. The prospects now are that we will be taxed for room next session.

For catalogue and further information, address

Jno. F. Carter, Vice-President, Newton, Mississippi

East Miss. Dept.

SISTER CONNIE E. BROCK

Whereas, God took from us Sister Connie E. Brock, on May —, 1920, and relieved her of her suffering, be it resolved:

First, That we thank God for her Christian character, and life of devotion to her community, her home and her church.

Second, That her faithful services and earnest endeavors will be missed in all phases of the church work and moral elevation in every way.

Third, That we cherish her memory, she having put her faith in God and lived close to the Savior.

Fourth, That we extend sympathy to the bereaved family, and point them for comfort to the glory and hope of their mother, which was Christ Jesus, the Lord.

She was a faithful member of Mathiston Baptist church for many years. Done by order of the church.

Mrs. G. W. Dudley,
Mrs. C. H. Dobbs,
Mrs. J. F. Langston,
Miss Johnie McCain,
Committee.

NOTES AND COMMENTS

The meeting at Oakland resulted in three additions by baptism. It is felt that the church was revived and helped.

Rev. Land is doing the preaching and Bro. J. S. Rushing is doing the

singing in the meeting at Dixon, Neshoba County, where Rev. Estes Rushing is pastor.

We regret that it was necessary for Rev. J. L. Hughes to carry his little girl to the Newton Sanitarium where she was operated on for appendicitis. She is doing nicely.

The meeting at Union, where Rev. J. E. Wills assisted pastor S. W. Rogers in a twelve days meeting, resulted in 15 baptisms and a number by letter. It is reported as being one of the best meetings the town has had for many a day.

MARRIED—Mr. Rudolph Reynolds and Miss Janie Lee Bynum were married at the home of the bride's father, Mr. J. W. Bynum, July 20, 1920. These are two of Newton County's best and most popular young people. We wish for them a long and useful life.

Rev. J. L. Hughes is assisting Pastor T. J. Smith in his meeting at Tomnolen, Webster Co. this week.

The inspiration of a few helpers in a meeting is great. Last week in our meeting there were a few who came rain or shine, were always on time and were ready to do anything suggested for the good of the meeting. May the Lord bless them.

Some things that help to bring on a revival as shown by the revival at Pentecost. The disciples had been praying, they were expecting a blessing because Jesus had promised it, they were there "of one accord," they waited for the Spirit and then

the preaching began. Results followed and three thousand were added unto them in one day. Try this out in your meeting and you are sure of results.

Rev. F. M. Breland is assisting Pastor W. M. Yarbrough in a meeting at Ephesus in Scott County this week.

Pastor C. A. Crawford was assisted by Rev. H. O. White in a meeting at Liberty, Lauderdale County, last week. One member was received for baptism. This is a struggling little church in a needy field and needs help from some source.

MACEDONIA, FOREST COUNTY

A great meeting has just been closed at this church. The pastor, Rev. A. C. Parker, who is a young man just beginning his work, had prepared the way for the meeting. He had already done fine work in getting the church ready. He was ably assisted by Rev. A. L. O'Briant, Enlistment Director, in the Fifth District. Bro. O'Briant preached in a great way the gospel. The people were greatly interested and stirred from the beginning. A number of prayer meetings were organized. The women and the men had separate prayer meetings. The little boys and girls also had separate meetings. These prayer meetings had much to do with the success of the meeting.

The results were 12 added to the church by baptism. The church was greatly revived and several new sub-

scriptions to the Baptist Record secured.

At the close of the last service Bro. O'Briant urged the church to see to it that Bro. Parker had sufficient funds to go to Mississippi College this fall. Just as fast as it could be written down \$327 was subscribed. The church counted it a joy to help their worthy pastor in getting better preparation for his work.

In addition to this \$15.00 was raised for the Orphanage and money enough to send one of the leaders in Sunday school to the Hattiesburg Assembly.

This great outpouring of the Holy Spirit was God's answer to prayer.

MRS. O. M. OATS

Whereas, God in His wisdom and love hath removed from our midst sister, Mrs. O. M. Oats, therefore, be it resolved that we, the members of W. M. U. of Bay Springs Baptist church, of which she was a faithful member, do mourn our loss looking forward to a happy reunion in the Land of Perfect Day.

Resolved that we strive to show our sympathy for her loved ones in this, their time of grief and that we ask the blessings of the Heavenly Father on their lives, that this may prove a tie that will make Heaven more precious.

Respectfully Submitted,

Mrs. T. J. Miley,

Mrs. S. L. Ryan, Committee

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See at your druggist's or from the
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& Satin Skin**

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

FRECKLES
Now is the Time to Get Rid
of These Ugly Spots.

There is no longer the slightest need of feeling ashamed of your freckles or of those double strength is guaranteed to remove those annoying spots. Simply get an ounce of Cuticura double strength from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear. While the lighter ones have vanished entirely. It is a skin that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Cuticura as this is sold under guarantee of money back if it fails to remove freckles.

NEWS IN THE CIRCLE

There were 8000 who attended the Texas Encampment at Palacios. More than 1000 were in the classes. Dr. E. C. Dargan, of the Sunday School Board taught the largest class, giving new life to the "Doctrines of Our Faith."

The Conservation Committee, appointed by the Southern Baptist Convention recently held a meeting in Nashville, Tenn. One of the things suggested that a plan be worked out to aid in a more worthy and substantial way to aid ministerial and missionary students in their efforts to prepare themselves for their work.

Drs. Love and Tuett, who go to London to join the representatives of other Baptist Mission Boards at the request of the Foreign Mission Board ask that they have the prayers of all Christians that they may meet the great responsibilities laid on them. Europe greatly needs the Gospel of Jesus.

Dr. S. E. Tull is now located on his new field, with the First Church, Jackson, Tenn. The old church will rally to his efforts in doing kingdom work. He makes a fine leader.

Rev. Ira E. D. Andrews has resigned the pastorate at Elizabethtown, Ky. and accepted the work with the church at Westminster S. C. He was much loved in Kentucky.

Dr. J. W. Porter, editor of the Western Recorder, gives three strong reasons in favor of denominational ownership of our papers. He also answers three objections urged against it.

Evangelist N. R. Stone recently aided Pastor Fleetwood Ball, in a fine meeting with the Lexington, Tenn. The church was much revived and there were several additions.

The members of the Georgia B. Y. P. U. presented Mr. Frank H. Leavell, state secretary, with a purse of \$250 with the request that he take a rest this summer.

There were 1,553 enrolled in the Sunday school at Palacios, Texas, the first Sunday of the encampment. The collection, amounting to \$481.00 goes to Buckner Orphans' Home. The occasion was a great one.

Every body should exert himself to procure new subscribers for the Baptist Record. The editorials of Dr. Lipsey, so scholarly and Biblical are exceedingly helpful and more than worth the price of the paper.

A great meeting was recently held at Potosi, Texas. The preaching was done by Rev. M. F. Richardson, of Lorraine, Texas. Fifty-five additions to the church. Pastor H. M. Jackson has resigned to enter the seminary. The church has called Pastor Stewart, of Roscoe, Texas.

The church at Shelby has extended a unanimous call to Rev. J. F. Measels of Sante Fe, New Mexico. He was formerly pastor at Amory and Sumner. It is thought he will accept. He would receive a warm welcome to the Delta work.

Dr. R. J. Pikey, of Louisiana, has taken charge of the Broadway church Louisville, Ky. His work in Louisiana has been largely successful. The Mon-

roe church tried to induce him to stay by adding \$2000 to his salary.

We extend deepest and profound sympathy to Dr. and Mrs. J. W. Provine in the tragic death of their brilliant son, only 22 years old. May the peace that passeth all understanding come to them in this time of sorrow.

Rev. R. L. Motley, formerly pastor preached the dedication sermon for the new Sunday school building at West Point. Some Mississippi church might lay hands on him.

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(Continued on page 12)

UNION DESTROYING UNITY

(L. O. Dawson)

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There were splendid souls in the village. None of the churches were or could be very strong. The Sunday schools might do good work, but the enthusiasm of numbers could not be enjoyed. They were all serving the same Lord. They were all going to the same place. Why not have just one great Sunday school? They could dwell on the "fundamentals." They would not haggle over "non-essentials." They would denounce narrow denominationalism. They would show the world how good and pleasant a thing it is to dwell together in unity.

To be sure history uttered its warning voice, but they did not read history so very much. There were occasional notes of uncertainty as to what was essential and what was non-essential. Now and then some conscience protested against teaching only a part of the gospel whose Lord had commanded to be taught in its every whit. But on the whole, they got along very well. They had big crowds. They became the talk of the country side. How they did things became the model for others to copy. At the conventions they were shining examples.

No matter now where the blame lies. Everybody knows that the other fellow is the guilty party, but the truth is, the time came when some good people thought it needful to make the church responsible for what the Sunday school was teaching, or rather acknowledge the responsibility that had always existed. They were promptly denounced as narrow, bigoted and sectarian. Loyalty became a sin and a tender conscience was proof of a cranky and intractable disposition.

So it happened the whole thing blew up. Neighbors were harsh in their judgments of neighbors. Some would not speak to others, or if they spoke, uttered words that were better left unsaid. It was hard to unscramble scrambled eggs, and in the effort to do so enough bitterness was engendered to keep love busy fifty years trying to sweeten the town once more.

As usual, the Baptists got the hot end of the poker, and began building where they should have been laying

JUST MILK

and
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**Ice Cream
Powder**

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do.

Five kinds:
Vanilla,
Strawberry,
Lemon,
Chocolate,
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Unflavored.



THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Letters That In- spire Confi- dence

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 18L, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____
Address _____
Shipping Point _____
(Please write distinctly)

Billiousness

Permanently relieved without sickening. One Pill at night will do the work.

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For young women, 38th year. A standard junior college, fully accredited. Under Baptist control. H. S. and two year college courses. Music, household, economics, art, expression and business courses. Students from 20 states and three foreign countries. All outdoor sports; large, beautiful campus, in bracing mountain climate, 1,900 feet altitude (Intermont). \$200,000.00 plant free of debt. Gymnasium and White Tiled Swimming Pool. Reasonable terms. Catalogue and view book. Address H. G. Noffsinger, A. M., Pres., Box 225, Bristol, Va. 9t-6-24

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Mississippi's Best Store

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"Diamond Dyes"

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Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.
Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

TETTERINE
Makes low necks and short sleeves possible. It clears the skin.
60c at your druggist's or from the
SHUPTRINE CO., SAVANNAH, GA.

INVENTIVE GENIUS
ROBS CALOMEL OF
NAUSEA AND DANGER

Doctors' Favorite Medicine Now
Purified and Refined from All
Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine,—now comes nausealess calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

CANCERS CURED AT
KELLAM HOSPITAL

1617 West Main St., Richmond, Va.
It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.
Physicians and surgeons treated free at the hospital.

foundations twenty years before. No body was happy. Everybody was hurt, and even those who took in the wavering Baptist were not satisfied.

It is the old story of confounding organic union with that high and blessed thing, Christianity unity. Those communities where they all loved their Lord alike, where each so loved his neighbor that he was perfectly willing for him to follow the dictates of his own conscience without criticism or coercion, where people are broad enough to differ, and at the same time thoroughly respect each other—in such communities they escaped these sad experiences and hurtful, hurting conditions. There love abides and unity abounds.

It does no good to talk about it. Time on'y can remedy the evil. But it seems so useless where a slight knowledge of human nature, and even less knowledge of human history might have prevented the tragedy.—Alabama Baptist.

EVANGELIST T. T. MARTIN

Dear Brethren: I recently cancelled a week's meeting to go hear Evangelist T. T. Martin a week. I heard him three years ago and fourteen years ago. His head is whiter than fourteen years ago, but he is if possible, more earnest, and more enthusiastic and has a greater voice and greater heart power and greater grip on the people than he ever had. I never heard a week of such preaching in my life as this recent week by Brother Martin.

God's plan of salvation through and through in spirit of tenderness with great power.

Every pastor in the south owes it to his people to have Bro. Martin spend at least one week with them.

A. D. MUSE.

A QUESTION

Dear Bro. Lipsey: I have read a good many things that have been written by Baptists in defence of restricted Communion and the why of it. I believe all make it a question of close baptism. Laying down the following prerequisites for approach to the Lord's table. (1) Scriptural baptism; a baptism preceded by repentance for sin and faith in Jesus Christ. The act being immersion in water in the name of the Holy Trinity. (2) Church membership, since the supper is a church ordinance and is to be observed only by the church when assembled. There are other conditions that should prevail in order that the greatest possible spiritual blessing may be enjoyed by those who participate.

But the point I wish to make is this: If a member of a Baptist church who has been properly baptized and does not repudiate his baptism and his moral character is good, but he repudiates other fundamental doctrines of the Bible, such as to put him out of doctrinal fellowship with the church on those doctrines, is he eligible to come scripturally to the Lord's table? Is not church fellowship nothing more nor less than doctrinal fellowship? And if church fellowship is essential to a scriptural participation in the Lord's supper and he does not have the prerequisites of church fellowship, only in part, though

sound on baptism, can he scripturally partake of the Lord's supper? There are some such in our churches. I am writing for information and not for controversy.

My idea about the matter is that for one to come scripturally to the Lord's table that he must be in full harmony with all the scriptural doctrines. The apostles continued steadfastly in the Apostles' doctrine and in fellowship and then partook of the Lord's supper.

I should be pleased to have you elucidate this matter through the Record.

Your brother in the Lord,

W. I. HARGIS

P. S. I have been having some great days at some of my churches recently with R. A. Kimbrough and B. G. Lowrey taking the leading part. They make a strong team. Any pastor is fortunate who can have them for a Sunday.

SOUTHERN BAPTIST CONVENTION
CHARTER

(O. L. Halley)

In the Annual of the Southern Baptist Convention, which has just been published, appears a copy of the charter of that body. The appearance of the copy affords me an opportunity to make a suggestion which has been in my mind for some time, viz: that the convention, in a proper way, surrender this charter and make such arrangements for the conduct of its business as the brethren may decide is wise, after full consideration. This can be done, I am advised, by proper action of the convention.

The reasons which I mention for this course are these: It is very doubtful whether the charter is really in force. So far as I have ever heard, there has never been any proper incorporation. The men who procured the charter are not the men who were directed to do so, with perhaps one exception. I do not think the incorporators ever had a meeting, adopted any by-laws for their government, or chose any associates or successors. It is doubtful whether the convention could really establish the claim to any corporate existence in any court of the land. And if not, then it would not receive or hold or legally dispose of any property. All the interests of the convention might be very seriously jeopardized by the effort to transfer the holdings of our several boards to the convention.

Again, the advantages of such course are not apparent. It would complicate our business to an embarrassing degree. I am told that it would seriously weaken our financial standing with the banks, and make it very difficult to conduct our business where credit is necessary. Having our holding in several states and in many foreign countries, and in the hands of many local trustees, both in this country and in foreign lands, would make a very difficult business arrangement, which would require the services of able lawyers all the while.

The advantage, if any (which do not yet appear) would be so inconsiderable, that the "game is not worth the candle."

I am not a member of any of our boards and, therefore, am making the above suggestions without reference to any of them, but solely in the interest of the convention and all our work.

NOTICE TO PREACHERS

15 Books for \$2
A new volume of nearly 150 great, recent Revival Sermons by scores of leading preachers. Handsomely bound in cloth. Well worth \$2.00. Two (2) volumes of nearly 200 Sermons for all special occasions, such as Funeral, Memorial, Mother's Day, Christmas, New Year, Easter, Thanksgiving, etc., for just \$2.00. We mail you at once these three great books, then a book each month for a year; 15 in all. Each of our monthly books contain from 25 to 40 or more Sermons and many religious anecdotes. The Co-Operative Pub. Co., Kirkwood, Mo.

A GOOD MEDICINE
FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once. If you need a laxative take Hood's Pills. You will surely like them.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritating itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

CUTS AND BRUISES,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair
50c and \$1.00 at druggists.
Hiscox Chem. Works, Pathecoque, N. Y.

HINDER CORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 50c. by mail or at druggists. Hiscox Chemical Works, Pathecoque, N. Y.

Better Than Pills
For Liver Ills.

You can't feel so good but what **NR** will make you feel better.

Get a 25c. Box.

Nature's Remedy
A LIVER MEDICINE
25 TABLETS

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
DAISY FLY KILLER
at your dealer or
\$1.00 by EXPRESS, prepaid, \$1.25
HAROLD SOMERS, 180 De Kalb Ave., Brooklyn, N. Y.

CAPUDINE
It's Liquid
No Acetanilide
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GRIPP-ACHES
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Cuticura Soap
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STOP ITCHING
SKINS WITH TETTERINE.
See at your druggist's or from the
SMUPTRINE CO., SAVANNAH, GA.

**Rosy Cheeks
& Satin Skin.**

Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alternative known as "Golden Medical Discovery." This vegetable tonic and blood alternative cleans the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce - Invalids' Hotel in Buffalo, N. Y.

FRECKLES
Now is the Time to Get Rid
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these blemish spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength. Othine as this is sold under guarantee of money back if it fails to remove freckles.

NEWS IN THE CIRCLE

There were 8000 who attended the Texas Encampment at Palacios. More than 1000 were in the classes. Dr. E. C. Dargan, of the Sunday School Board taught the largest class, giving new life to the "Doctrines of Our Faith."

The Conservation Committee, appointed by the Southern Baptist Convention recently held a meeting in Nashville, Tenn. One of the things suggested that a plan be worked out to aid in a more worthy and substantial way to aid ministerial and missionary students in their efforts to prepare themselves for their work.

Drs. Love and Tuett, who go to London to join the representatives of other Baptist Mission Boards at the request of the Foreign Mission Board ask that they have the prayers of all Christians that they may meet the great responsibilities laid on them. Europe greatly needs the Gospel of Jesus.

Dr. S. E. Tull is now located on his new field, with the First Church, Jackson, Tenn. The old church will rally to his efforts in doing kingdom work. He makes a fine leader.

Rev. Ira E. D. Andrews has resigned the pastorate at Elizabethtown, Ky. and accepted the work with the church at Westminster S. C. He was much loved in Kentucky.

Dr. J. W. Porter, editor of the Western Recorder, gives three strong reasons in favor of denominational ownership of our papers. He also answers three objections urged against it.

Evangelist N. R. Stone recently aided Pastor Fleetwood Ball, in a fine meeting with the Lexington, Tenn. The church was much revived and there were several additions.

The members of the Georgia B. Y. P. U. presented Mr. Frank H. Leavell, state secretary, with a purse of \$250 with the request that he take a rest this summer.

There were 1,553 enrolled in the Sunday school at Palacios, Texas, the first Sunday of the encampment. The collection, amounting to \$481.00 goes to Buckner Orphans' Home. The occasion was a great one.

Every body should exert himself to procure new subscribers for the Baptist Record. The editorials of Dr. Lipsey, so scholarly and Biblical are exceedingly helpful and more than worth the price of the paper.

A great meeting was recently held at Potosi, Texas. The preaching was done by Rev. M. F. Richardson, of Lorraine, Texas. Fifty-five additions to the church. Pastor H. M. Jackson has resigned to enter the seminary. The church has called Pastor Stewart, of Roscoe, Texas.

The church at Shelby has extended a unanimous call to Rev. J. F. Measels of Sante Fe, New Mexico. He was formerly pastor at Amory and Sumner. It is thought he will accept. He would receive a warm welcome to the Delta work.

Dr. R. J. Pikey, of Louisiana, has taken charge of the Broadway church Louisville, Ky. His work in Louisiana has been largely successful. The Mon-

roe church tried to induce him to stay by adding \$2000 to his salary.

We extend deepest and profound sympathy to Dr. and Mrs. J. W. Provine in the tragic death of their brilliant son, only 22 years old. May the peace that passeth all understanding come to them in this time of sorrow.

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Le Roy, N. Y.

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Name _____
Address _____
Shipping Point _____
(Please write distinctly)

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

**RAMON'S
LIVER PILLS**

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,
Oxford, Miss.

"We Study That We May Serve."

For this week we are giving a suggestive method of conducting the Bible Drill each Sunday. This phase of B. Y. P. U. work has provoked more inquiry than perhaps any other phase of the work, and so Mrs. D. A. McCall has upon request given us this suggestion. The plan carries with it this idea: Assign a week ahead each of the key verses to different ones, always using those who will not be on the program, that will give each six people this week, then next week assign to six others. In assigning the key verses pick out the key thought in the verse and make an acrostic out of it, as illustrated.

It will mean that the "Query" or Drill Leader will have to do some work ahead of time, but after all no B. Y. P. U. work can succeed without previous preparation.

These suggestions are for this week's readings, use them as your guide for your work next week.

Bible Readings, July 19-24

Monday: 1 Sam. 6:1-16; Key verse, 1; Key thought:

Worldliness
Only
Ruins
Service
He
Indeed
Prefers

"There is none other God beside Him."

Bible Leader: "I will ask one of you to take each day's reading to report on next Sunday. It is a good week's reading, and I am anxious for each one to put effort on the part I assign you, and as I give out each day's reading, I will try to say a few words to help you get some idea started. You know thoughts are like water in the city, you need only to turn the faucet to start the flow! Now, Monday's topic is 'The Ark', of course, now, what did each of you think of? Old Noah and his folks, the animals, monkeys, moose, etc., Oh, no telling what else! Yes, that Ark was full of interesting things, but the Ark spoken of in this reading is something very different, yet it was filled with something precious. How many of you have at home in a little box, perhaps, hidden away from all eyes, something very dear? A little lock of hair, a picture of a mother that brings to mind the touch of a hand that is gone, and the sound of a voice that is still—or perhaps you have a faded little letter, from—well, who knows? And what would you take for these little remembrances connected with ones you love and revere?"

"Della, Della, won't you report on this topic?" and Della, don't fail to tell us all you can find out, and apply it in your own life now, here today.

Tuesday: 1 Sam. 7:5-13; Key verse 12; Key thought:

Visor
Influence
Obedience
Fruitfulness
Obedience

Regularity Youth

Give us the history of this. How often as children we have wondered what the words of the old song meant. "Here I'll raise my Ebenezer." Name as many Ebenezers as you can, that we have along the years of our lives. See if you can find out anything about the word "Mizpah" as you study. We shall look forward to this report. What shall be our last Ebenezer? Emma will you report on this.

Wednesday: 1 Sam. 9:15-27; Key verse 21; Key thought:

Honor God
Use your talents
Mean something
Interest other in Him
Labor every day
Increase giving
Trust always
Yearn for His coming

What a comfort Wednesday's verse is! I am sure we do not know which one of our Union may be called of God. It may be He will call some of us to be preachers of His word. Perhaps He may call us to go to the land across the sea, on business for the king, and we think "verse 21" when he calls sometimes! Times I know we shall enjoy hearing from you on this. Who knows but God may some day let you have an experience like this.

Thursday: 1 Sam. 10:1-12; Key verse 7; Key thought:

Try—His promises.
Revere—His name
Love—His word.
Serve—His cause
Tell—His plan.

Thomas, I will ask you to take Thursday. Instead of 1 Sam. 10:1, take as the key verse 1 Sam. 10:7. This follows up the report just preceding. What other promise has Jesus given (which our missionaries love so: "And, lo, I am with you always even to the end of the world.") That is like this one? It will be good to connect these two. Tell any one you know of who is not answering the call that they should come to this meeting, and let us make our reports so as to help that one. Each bring one.

Friday: 1 Sam. 12:1-5, 19-24; Key verse 24; Key thought:

Givers
Revealers
Askers
Trainers
Educators
Followers
Users
Laborers

Does a true king or judge have to be handsome and rich? Can you feel for Samuel? Note verse 20 in chapter 12, in connection with the key verse, with such an inspiration surely you can preach us a sermon with these as your texts. I am going to prove that women can sometimes preach, by giving this to Bettie. Now, Bettie, do yourself an honor in the minute and a half that you will have and speak for the Lord as you think he would like and approve. Did any of you ever ask and beg for some-

thing you shouldn't have and then not know—but Bettie you tell it next Sunday.

Saturday: 1 Sam. 15: 1-14; Key verse 11; Key thought:

Doubts
Ever
Call
In
Some
Increased
Order of
Neglect

"Perfect love casteth out all fear."

Some times we all come to places where there is a parting of the way. When we have to decide which way to go. Can we afford to do it half way when we choose the right? Our lesson is on missions—City missions and our problems. Have we a double standard of morals for men and women? When a woman sins and is punished does God set free a man guilty of the same thing? What did he do with Saul—Robert will tell us next Sunday.

NEWS IN THE CIRCLE.

Continued from Page 10.)

Pastor W. E. Farr resigned his church in Gloster to be with his wife whose health had failed and who was away. She has recovered and her physicians say she can live in Gloster as well as any where, the church therefore has recalled him to the pastorate. He is deeply entrenched in the hearts of all the people of Gloster.

We regret to learn of the serious illness of Dr. J. E. Buchanan of Blue Mountain. He has been taken

to the hospital. He has had to give up all his work. May his recovery be speedy. He is one of our best pastors.

Dr. J. F. Tu'l of New Albany, was elected president of the Encampment at Blue Mountain—worthily bestowed honor. He is this week in a fine meeting with Pastor Ballard at Calhoun City.

We regret to learn of the death of Dr. W. A. Clark. He was very efficient in Kingdom work a few years in Arkansas. A good man has gone to his reward.

Dr. J. Frank Norris, of Ft. Worth, Texas will leave in a few days for Europe. He expects to travel in the Holy Land. If any one can fully appreciate such a trip Dr. Norris can.

After a very successful pastorate at Shawnee, Okla., Rev. E. L. Compere has resigned the charge of the First Church. His plans for the future have not been made known.

Dr. P. S. Groner, Mission Secretary in Texas, supplied the pulpit of the First Church, Dallas, Texas, during July. Pastor Truett being on his Eastern tour.

Rev. Albert F. Beddoe, leaves the pastorate of the Laredo, Texas, church to accept a position with the Home Board. His work begins in New Mexico.

It is stated that the expense of the Foreign Mission Board last year including the cost of the 75 Million Campaign was only eleven percent. Without counting the campaign cost it was only between five and six cents on each dollar.

(Continued on Page 16.)

MISSISSIPPI COLLEGE

Next Session Opens Sept. 15
With the Strongest Faculty
in all its History

The following new men have been added since commencement:
MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

J. W. PROVINE, PRESIDENT
Clinton, Miss.

Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield, Miss., May 19, 1920.

Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of Norfield and feel that if I could influence other girls to go there I would be doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so pleased with her progress that I just had to tell you of it. If at any time I can be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

MRS. W. C. GREENWOOD.

(Copy)

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

THE HOSPITAL AT THE ASSOCIATIONS

In the next three months the associations in the three States which own and control the Baptist Memorial Hospital will be meeting. The hospital pastor wishes to make a few suggestions in that connection:

1. He hopes to attend a few of the associations in the three states whose meetings are in reach of Memphis. He cannot attend any large number in any one state.

2. He has requests from year to year to be embodied in reports on hospitals. He will be glad to furnish such facts if the writers of reports will make their wants known. Already he has responded to some such requests for this season.

3. We hope that all reports and speakers at associations will lay emphasis on the comfortable provision which is being made for the pupil nurses in the Dockery Home for Nurses which is now nearing completion, on the high class training which our school will furnish and on the need for a large number of additional pupil nurses who will be needed when the home and east wing are occupied. We hope not later than October first.

4. We ask that this matter be presented in the ladies meetings and that every W. M. S. president interest herself and her women in filling our training school for nurses.

M. D. JEFFRIES.

MEETING AT CENTER RIDGE CHURCH KEMPER COUNTY

Dear Record:

I closed our meeting at Center Ridge church yesterday with the service in which I baptised 11 converts. One was over on account of sickness. We had twelve for baptism and three by letter. There were a few more than we were anxious about and hope they will come out on the Lord's side yet. One was an old man nearly 80 years old. He seemed to be much interested and we are still praying for him.

I found six that said they would do their best to attend the S. S. Normal at School. And got nine subscribers for the Record. The Lord greatly blessed us and we were all happy.

Brother W. E. Fendley was to come to our assistance but on account of serious sickness in his membership he could not be with us and we had to go it alone with the help of the Lord. We were very sorry that he could not come. The lady who was so sick died before the meeting came to a close and he was unable to get to us at all. God bless and cheer the sorrowing family is our prayer.

Yours for the onward march,

H. C. JOYNER

TWO MEETINGS

Bro. Cox and myself were at Lake the week following the first Sunday in July. We had large crowds and fine interest. Sixteen were received into the church. The people at Lake treated us royally.

We were at Guntown the week following the second Sunday in

July. We had a fine meeting there. Nine were received into the church.

We are now in a great meeting at Sa'tillo. I have never before preached to as large crowds as we are having here. We had twelve conversions last night (July 22) and they all joined the church.

T. A. J. BEASLEY.

CROUCH-MULHOLLAN.

Madison, Miss.

Mr. Adrian Crouch and Miss Imogene Mulhollan were united in marriage at Baptist church July 13. Rev. N. B. Bond officiated. Immediately after the ceremony the happy couple left for a tour of various points in the north. They will make their home at Vicksburg.

TWO GOOD MEETINGS

Pastor Evangelist G. W. Riley has just held meetings at Electric Mills, Rev. A. C. Furr pastor; and Heidelberg, Rev. C. E. Bass, pastor. There was a general awakening of spiritual interest and some accessions at both places. The last two services at each church were great flower services and pounding parties. The pastors were both well remembered.

Bro. Riley goes next with Pastors Le of Prentiss and Hudson of Oakland. Rev. W. A. Keel of Clinton is supplying for Bro. Riley at Griffith Memorial during the summer and is well liked by the church.

UNION, PIKE COUNTY

We just closed a good meeting here Thursday night. We had with us Bro. W. C. Stewart who presented the gospel message in an earnest, plain way, a man who knows God and the power of the gospel, and God honored his services with nine additions, all for baptism except one. We found the Record in practically every home.

Yours in the work,

W. R. HAYNIE, Pastor

DEMANDED DINING-ROOM KEYS

A few weeks since we came from North Carolina to serve the Forty-first Avenue church Baptist church, Meridian, Miss. All have received us most cordially. "First impressions are the most lasting," it is said. This being true we should have a most glorious work with the Forty-first Avenue folks.

An incident occurred soon after our coming which gives an insight into their hearts. Some one rapped on the front door, the call was answered and a glad surprise met our eyes. Ladies galore each with a package. Package after package was placed upon the table until it was well loaded. A generous pounding it was.

Words are inadequate to express our appreciation of such thoughtfulness and big-heartedness. A pounding like this one means much at present high prices.

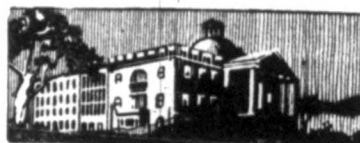
We feel a fresh zeal in our work, for cannot one count on the co-operation of such generous hearts? The prospects are indeed radiant.

This kindling lyric, "Awake, My Soul, stretch every nerve," comes ringing in my ears, and may we stretch every nerve to do just the work that God would have us accomplish here.

Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 3 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.

Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



ALABAMA CENTRAL FEMALE COLLEGE

Sixty-second year opens Sept. 8, 1920. All College courses; Preparatory courses; Specials; Music, Art, Expression, Domestic Art and Science. Red Cross work. New sleeping porches. All business courses open all year. Thousands of dollars spent on improvements. Rates reasonable. Fine climate, highest health record. For handsome catalog, address, W. M. HAYTON, Tuscaloosa, Ala.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

HERE IS A DESK THAT Stays Rigid

because the frame is of extra heavy semi-steel and the wood work is solidly dovetailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY,

HICKORY, N. C.



STARKES UNIVERSITY HOME SCHOOL

Individual attention, intensive and thorough, which develops mental power. Night study under supervision of teacher. Military training which produces alertness, secures obedience, promotes health. House mother for small boys. Teachers live with boys. Modern steam-heated dormitory. Play ground and athletic field. Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write, J. M. STARK, Birmingham, Ala.

May pastor and people be very closely united in one common aim, that of glorifying Christ's name. May the paramount thought of each of us be the advancement of God's kingdom.

MRS. H. H. HONEYCUTT
527 41st Ave., Meridian, Miss.

UNION

Mr. and Mrs. S. R. Stine came to us in our revival services at this place Monday, July the 12th and have rendered most excellent services to us in our church, reviving song services in a congregational way, organizing an adult choir and also a Junior choir among our little children bringing messages thru song and instrumentally at each service, the work of his wife at the piano is good and Mr. Stine is evangelistic, faithful and very full of energy. He is helpful in short messages, right to the point and full of spiritual power. He is faithful in prayer and in his love to see the lost saved.

He organized an orchestra and with his work on saxophone and marimbaphone attracts large crowds and delights them. He sings with power and pleads through messages in song men whom I have met most endowed with a strength which is remarkable, with two things usually opposite: to be praying that he may be able wit, the gift of a teacher and the to attract for many congregations passion of exhortation. The profound and bring the powerful influence to effort and thoughtfulness of a close bear in many services he has for us. student has not dried up his sentiment. May our Lord guide and lead he ment. In his preaching he seems to

and Mrs. Stine in power through His Holy Spirit.

Yours in brotherly love,
W. N. McLEMORE,
Member of Union Baptist Church

THE GLOSTER, MISSISSIPPI REVIVAL

Conducted by Dr. F. H. Farrington,
Superintendent of Mission,
Birmingham, Ala.

We have closed a successful meeting at Gloster, Miss. Brother F. H. Farrington did the preaching. It seems to me that some gentle comments on this brother are just now in order. We were all pleased with him; yes, delighted. For his sermons had framework and completion that engaged the most thoughtful mind, and yet a simplicity of lesson within the grasp of the child thinking. I like a man who does successfully important things in a way I never knew before. Dr. Farrington is an expert on theme making. He names his subject in such a way that the title attracts; it is always new, it is elevated and it proves to be the very heart of his text. This is a sweeping advantage and few men enjoy it.

Furthermore, he is the man of all men whom I have met most endowed with a strength which is remarkable, with two things usually opposite: to be praying that he may be able wit, the gift of a teacher and the to attract for many congregations passion of exhortation. The profound and bring the powerful influence to effort and thoughtfulness of a close bear in many services he has for us. student has not dried up his sentiment. May our Lord guide and lead he ment. In his preaching he seems to

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Grip, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tonic and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight. I wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monocetieacidester of Salicylicacid.

TETTERINE

FOR THE COMPLEXION

60c at your druggists or from The SHUPTRINE CO., SAVANNAH, GA.

be absolutely lost to himself in his theme and that without apparently locating any interest in the individual auditor before him. This part of the man amazes me.

The element unmatched in any other life that I find in him, is his assault on the "common place sin." He makes no direct attack, but he so presents the purpose and purity of a clean life as to make it a tirade of great fury against all slackness in morals and with this fulcrum, his exhortation is irresistible. His religious affiliations in Birmingham, Alabama, his home, have a messenger from heaven and the Baptists of his state ought to be congratulated so long as they hold him.

A. P. SCOFIELD
Gloster, Mississippi.

MEDALS TO BE GIVEN ARMY AND NAVY CHAPLAINS

(B. D. Gray, Corresponding Sec'y.)

The General Committee on Army and Navy Chaplains of the Federal Council of the church, through whom the chaplaincy work during the war conducted on behalf of Protestant chaplaincy work during the war was a medal to all chaplains who served in the army or navy during the emergency of the late world war.

Only those who actually served as chaplains are entitled to the medal. Men who were in the Chaplains' Training School at the time of the Armistice, or who graduated therefrom immediately following the signing of the armistice, will not be eligible, according to a statement of Rev. Dr. E. O. Watson, secretary of the General Committee on Army and Navy Chaplains.

It was at one time thought that the medals might be sent to the different denominational representatives and distributed by them to the chaplains in their respective denominations. It was finally decided, however, that the medals would be sent direct from the office of the General Committee on Army and Navy Chaplains, Rev. E. O. Watson, D. D., secretary, 937 Woodward Building, Washington, D. C.

It will be necessary for Dr. Watson to have the addresses of the various chaplains. Sometime since, I, as chairman of the Southern Baptist Committee on Chaplains, sent out through the denominational press a request for the addresses of Southern Baptists who served during the war in the army or navy. A right generous response was made to that request and such addresses as were sent me forwarded to the office of the General Committee in Washington and retained in my office at Atlanta.

In all probability many changes have taken place in the addresses of the chaplains since that time. I am, therefore, making another request, that every Southern Baptist Chaplain who served during the war in the army or navy will forward immediately his full name and address to Dr. E. O. Watson, secretary, 937 Woodward Building, Washington, D. C. This ought to be attended to immediately as the medals are ready for distribution and the committee is anxious for each and every man to have this testimonial of their ser-

vices to our country during the great world war.

Home Mission Rooms, Atlanta, Ga.

REPORT OF THE UNION MEETING (WINSTON)

In the reporting of this meeting it would be unwise to try to mention all the names that helped to make it a success.

We felt that we were greatly disappointed when Dr. Wall cancelled his engagement with us to go to the mountains; however the Lord was gracious to us in leading so that Brother Wills did not make his trip to the West as previously arranged, and came to us with the Holy Spirit; preaching in demonstration of power. I have known Brother Wills as a long standing friend but never had the pleasure of knowing his real worth in the Kingdom as a spiritual preacher of the gospel. He did not bring any other gospel but made real, in the hearts, the old gospel of redemption through the shed blood of Jesus Christ; by the new birth, given of the Holy Spirit, from the Father above. We were constrained to say that "Man never spoke like this man." It was hard for sinners to come to church and go away without crying out and saying "Sirs what must I do to be saved." His answers to such questions were forceful, pointed and plain.

We had splendid help in the song service in the persons of Mr. and Mrs. S. R. Stine of Woodburn, Ky. Stine is full of the gospel at heart and "of the abundance of the heart the mouth speaketh" so goes it with him. This young couple is very devoted to the cause of Christ and are giving their services in a most gracious way.

It was our pleasure as a church and pastor to feast upon the gospel in an unusual way. Our church seems to be in a condition to go forward as never before. Miss Mamie Taylor has organized the young men into a very large class in the Sunday school work; having 31 in the class. At the close of the meeting the Y. W. A. was in organization, to be added to that was the Sunbeam, which was the outcome of the junior choir which was in operation during the meeting lead by Mr. Stine.

In addition to our music rendered by Stine on the saxophone and marimbaphone, we had several in the town who added to it materially. These were Mr. Abe Striblin, Grady Lewis and Misses Hall and McRaven.

I believe that we have one of the best group of men to finance I ever saw. They found what a warm place that these gospel workers had in the heart of the public.

The results in these meetings will never be known this side of the Great Beyond. We baptised 14 at the close and several more that will come by letter. Rejoice with us for this good meeting.

Yours in the Kingdom work,
S. W. ROGERS

A pompous manufacturer of machinery was showing a stranger over his factory.

"Fine piece of work, isn't it?" he said, when they were looking at a very ingenious machine.

"Yes," said the visitor, "but you

cannot hold a candle to the goods we are turning out."

"Indeed!" said the chagrined manufacturer. "And what is your line?" "Gunpowder," was the reply.—New York Globe.

Sandy (newly arrived in Canadian forest land): "Whatna beast yon?" Native: "A young moose."

Sandy: "Och, haud' yer tongue! If that's a young moose, I'd like to see ane o' yer auld rats!"—Punch.

Teacher: "Ike, will you make a sentence containing the word 'thermometer?'"

Ike: "When I was hungry my papa said, 'Ask the mommer ter give yer a dish o' soup'."

LEMON JUICE

FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

TRY RENWAR FOR RHEUMATISM

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

BROTHER

Tobacco is a foolish, expensive habit which can be easily, inexpensively overcome with pleasant root. Fine for stomach troubles. Just send address: C. T. Stokes, Mohawk, Fla.

Loathsome Mosquitoes—Sweet Dream 'Em

Annoyance from Mosquitoes Quickly Relieved. Sweet Dreams a Wonderful Mosquito Remedy.

There is one remedy that positively keeps mosquitoes away. It is called Sweet Dreams and Sweet Dreams represents about the most dependable mosquito remedy to be had.

The experienced who seek restful sleep invariably buy Sweet Dreams. It insures a feeling of confidence and it instantly becomes a steadfast friend.

A friend who once betrays you loses your confidence forever, and Sweet Dreams seems to work with this fact in mind. All night long.

When mosquitoes are troublesome, try Sweet Dreams.

Sold by every druggist in every town, only 50c.

The Southern Baptist Theological Seminary

LOUISVILLE, KY.

Unrivalled Combination of Advantages for the Young Preacher

I. LOCATION.

Is an ideal climate, midway between the long winters of the North and the long summers of the Gulf States. Louisville's health record stands near the top in the list of large cities in the United States.

Within a short distance of the center of population of the United States, and with railroad connections to all parts of the South and the whole country.

In a metropolitan city, to which great preachers, lecturers, musicians, and artists come, affording rare opportunities for the student.

II. SCHOLARSHIP.

The faculty includes a number of specialists of international reputation in their respective departments. The members of the faculty have produced more books than the faculties of all other Southern seminaries of all denominations. Many of these books have been translated into three to six foreign languages.

TUITION FREE

Students who require some assistance in meeting expenses can make special financial arrangements to enable them to attend. For full information and catalogue address the Registrar, Norton Hall, Louisville, Ky.

III. PRACTICALITY.

The Seminary is Famous for Training Practical and Efficient Ministers.

1. *In Evangelism.* The school is and ever has been intensely evangelistic. Every session there are special lecture courses on Evangelism.
2. *In Missions.* The course deals with practical and urgent mission problems.
3. *In Sunday School Pedagogy.* Its graduates are creating a new era in Sunday School efficiency.
4. *In Sociology.* A working knowledge of social conditions in the great modern world is imparted.
5. *In Music.* A course required for graduation is taught every year.
6. *In Elocution.* There is insistence upon the proper use of the voice in public speaking—the preacher's chief asset for efficiency.
7. *In Sermon Making.* This is a mighty factor in a preacher's success.
8. *In Church Efficiency.* A thorough modern course will be inaugurated next session, of extraordinary value to pastors.
9. *Practical Experience* is obtained in mission and social service work in great hospitals and many charitable institutions.
10. *The Woman's Training School* affords unexcelled opportunities for the wives of married students. There is a special class for them, with lecture courses which they find of great value.

A *Day Nursery* is being established to take care of young children while the mothers are attending classes in the Seminary or Training School.

EXPENSES MODERATE

E. Y. MULLINS, President



R. L. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

NEWS IN THE CIRCLE.

(Continued from Page 12.)

The business of the Sunday School Board last year was 33 per cent greater than the preceding year. The business amounted to \$862,752.00.

The W. M. U. gathering at Ridgecrest, N. C., must have been exceedingly enjoyable. Among the speakers was Miss Jessie Burrall. Many who attended the Washington Convention will remember her as the teacher of a class of girls—more than one thousand.

Miss Nannie David, a recent appointee as missionary to Africa says, "Rejoice with me that I now have in hand my passport to Africa." She is a graduate of Baylor College, Belton, Texas. Her father and mother were missionaries to Africa.

The Baptist Standard, of Texas, gives its readers a treat this week in a splendid associational number. It comes in good time for the Association period.

Connected with the Baptist Sunday school at Clarksdale there is a class of young men, numbering 40, which is under the leadership of Mrs. Dr. Day. This is a most interesting feature of the school. The number is not so great but the interest is intense.

The church at Clarksdale expects to enter the new building Aug. 8. The struggle has been long and hard. But we rejoice that the end is so near.

The Christian Index presents a picture of Dr. and Mrs. E. L. Vaugh-

an, of Atlanta, Ga. They recently celebrated their fiftieth anniversary of their married life. Dr. Vaughan has been one of Georgia's Baptist preachers, who has accomplished much in Kingdom work.

The Baptist Courier of S. C., presents to its readers this week an admirable number, entitled "The Forward Movement." It has on a splendid new dress and is quite attractive.

IN MEMORY OF W. P. SMITH

Whereas our Heavenly Father, on July 19, 1920, in his inscrutable and all-wise Providence, did remove from our midst our dearly beloved neighbor and brother, W. P. Smith; who was a member and deacon of Heucks Retreat Baptist Church and lived a greater portion of his life in our midst, he being almost seventy and four years old at the time of his demise. He was faithful in all of his church work and his praise was in the mouths of both old and young. Tho, having his portion of trials and afflictions to which humanity is heir, yet maintained his integrity to the last.

Therefore, Resolved (1) That in the death of Brother Smith, tho a deep affliction and heavy loss, we bow with humble submission to this bereaving Providence of our Heavenly Father who doeth all things well. Assuredly our loss is his eternal gain (2) That in his death the community at large has lost a good citizen, a sympathizing neighbor and friend, and his family and relatives, many

of whom have passed on before him, a near and dear one, the church of Christ a bold and fearless defender of the Cause of his Lord. (3) That we will strive to remember and emulate the good example he set us in life and profit by his faithful instructions while he was still left to us, hoping in the "Bye and Bye" to strike hands with him on the sunny banks of Everlasting Deliverance where parting is unknown. (4) That a copy of this preamble and resolutions be spread upon the church book and one sent to the Baptist Record for publication and request the Brookhaven Leader to copy the same and be handed to his surviving family.

H. H. Summers,
J. B. Ratcliff,
(Miss) Leslie Smith,
Committee

A teacher tells of an incident in a primary school examination over which she presided. One of the questions was with reference to the five senses, and a bright pupil handled the subject this way: "The five senses are sneezing, sobbing, crying, yawning, coughing. By the sixth sense is meant an extra one which some folks. This is snoring."

"You remember that you sold me a horse last week?" said the cabman angrily to the horse-dealer.

"Yes. What about him?"

"He fell dead yesterday."

"Well, I never!" said the dealer.

"I told you he had some funny ways, but I never knew him to do that before."—Young Folks.